

2 F. 6.
CORDERII Colloquiorum

Centuria Selecta: 623. d8

OR, A

SELECT CENTURY

OF 1830

CORDERY's Colloquies.

WITH AN 1220

ENGLISH TRANSLATION 2

As LITERAL as possible;

Designed for the USE of

BEGINNERS in the *Latin* Tongue.

By JOHN CLARKE,

Late Master of the Publick Grammar School in
Hull, and Author of the *Introduction to the Making*
of LATIN.

The TENTH EDITION.

L O N D O N:

Printed for J. CLARKE, at the *Golden-Ball* in *Duck-*
Lane near *Little Britain*; and C. HITCH, at the
Red-Lion in *Pater-Noster-Row*. M.DCC.XL.

®

Corporation's Collection

General Library

OF

SELECT CENTURY

OF

Corporation's Collection



English

As I

Dr

Beginners in the Latin Language

By JOHN GAWKIN

late Master of the Public Grammar School in
Warrington and Author of the *Latin Grammar*
1819

THE TENTH EDITION

LONDON

Printed for J. Clarke, at the Golden Ball in Fleet
Street near St. Dunstons; and C. Lintell, at the
Bell in New York Street, M.DCCC.XX.



THE P R E F A C E.



THE Advantage of Literal Translations of the easier Authors in the Latin Tongue for the Use of Beginners is so very great, and withal so very visible, that it will appear, I doubt not, to others, upon a little Reflexion, as it does to me, a Wonder, our Schools should remain so long unfurnished with any Helps of this Kind. How it comes about, those concerned in the Education of Youth should be so much over-seen in so plain a Matter, I know not. The Generality at least have appeared so little sensible of any Thing amiss in the vulgar Method of Teaching, in this Respect, that they have gone hitherto contentedly forward in a very rugged, uneven, painful Way, without so much as suspecting it capable of being rendered more easy and delightful. The little Progress made in our Schools the first four or five Years Boys spend there, is really amazing, and would naturally tempt a Person of any Reflexion to suspect there must be some very great Flaw, some notorious Mismanagement in the common

Method of Proceeding. How else comes it to pass that the French Tongue is attained to a good Degree of Perfection in half the Time that is spent in the Latin Tongue to no Manner of Purpose? I grant, indeed, the Way of Expression in the French is much nearer that of our own Language than the Latin, and by Consequence much easier to attain. But the Difference in the reading Part betwixt the two Languages is not so very great; and yet a Boy shall be brought, in two Years, to read and speak the French well, that in double the Time, or more, spent at a Grammar School, shall be so far from talking or writing Latin, that he shall not be able to read half a dozen Lines in the easiest Classick Author you can put into his Hands. This slow Advance is owing to more Causes than one, as I have, I think, made appear sufficiently in my Essay upon the Education of Youth in Grammar Schools: But the main Cause, I take to be the Want of the Helps above-mentioned, that is, Literal Translations. This, one would think, the Method taken in teaching the Greek Tongue, to say nothing of French and other modern Languages, where such Helps are always used, should naturally have suggested to any one concerned in the Education of Youth; and yet, I know not how, it has not; we have blunder'd on in such a Way of teaching the Latin Tongue, as proves a very great Misfortune upon all Boys, by that prodigious Loss of Time it occasions, but especially such as are not designed for the University, and therefore cannot stay long enough at School, to attain to the Reading of a Latin Author, in that tedious lingering Way of Proceeding taken
in

The P R E F A C E.

v

in our Schools. The six or seven Years they frequently spend there, is Time absolutely thrown away, since almost double the Time is necessary for the Attainment of but a moderate Skill in that Language, in the common Method of Proceeding.

Mr. LOCKE was a Gentleman of too quick a Sight, not to take notice of this Defect in the vulgar Method; and some Body has, pursuant to his Advice in his Book of Education, published ÆSOP'S Fables with an interlineary Version. But that Way of Printing them is not, I think, so proper for Schools; and therefore I could wish we had a new Edition of the Book, with the Latin and English each in their distinct Pages or Columns. For whilst the Latin Words are in the same Order with the English, and the corresponding Words in each Language in the same Character, the Scholar is in no Danger of mistaking; the Book will be made as easy for his Use as any one could desire. This Objection, which that Edition of ÆSOP'S Fables is liable to, is here avoided, by publishing the Latin and English in distinct Columns.

Nothing can be more egregiously trifling, than the usual Way of proceeding with Beginners in the Latin Tongue. When Boys come into CORDERY, they have two or three Lines construed them by the Master once or twice over; these are thought sufficient to employ them one Hour or two: But as it is neither once, nor twice, nor ten Times construing over, will do most Boys Business; they find they want more Help still, and therefore

must either sit doing of nothing, or be continually pacing it up and down the School to the Master, or their School-fellows for their Assistance; and after all, poor Innocents are frequently whipped for their Master's Folly. The Truth of it is, it's impossible for any one Man that has three or four, or (as is sometimes the Case) seven or eight Forms to take Care of, to give such a due Attendance to one Form of Boys, that cannot make a Step without Help, as is necessary to keep them employed; and therefore a Literal Translation is indispensably necessary to their easy and speedy Progress in the Language: For to put them upon getting their Lessons by the Dictionary, is still more ridiculous and intolerable: They not only want Skill to use it, and to make choice of proper Words, where there is any Variety; but if they did not, the tumbling over the Leaves of their Dictionary would so devour their Time, that much the greater Part of it will be unavoidably lost that Way.

Translations therefore, Translations, I say, as Literal as possible, are absolutely and indispensably necessary in our Schools, for the Ease of both Master and Scholar, and the speedy Progress of the latter in his Business; whilst the Boys have their Words all ready at hand, and can, with one Cast of their Eye, set themselves a going again when they are at a Stop, they will proceed with Ease and Delight, and make a much quicker Progress than they would do without them.

The P R E F A C E. vii

We are, it's true, already furnished with one Edition of CORDERY, with a Translation to it by HOOL; but he so little understood the Business he was about, that he never designed his for a Literal Translation, and has very wisely taken care to give notice of it in the Title-Page. The Use of Translations for Beginners is not to inform them only in the Meaning of each Sentence in gross; for when would they come to any tolerable Knowledge of the Language at that rate? But to teach them the precise and proper Significations of Words; without which, as no Language can be understood or attained, so it requires nothing but Memory, and therefore ought to take Place, in the teaching Children at least, of the Intricacies of Grammar Rules, the Practice of which requires Thought and Reflexion, and therefore is much less suited to the Capacity of a Child, than what only employs the Memory.

The Reader has here the Choicest of CORDERY's Colloquies, as many as will be necessary for Boys to read, and a great many more than they usually do read, with a Translation as Literal as he could wish for. I have likewise, to render the Reading of them still the more easy, placed the Latin Words in their natural Order, that is, the same they have in the English; by which Means, one great Rub in the Way of Learners is removed. And for their further Direction, and to prevent all Possibility of mistaking, the Words that answer one another in the Latin and English are in the same Character, the Roman and Italick being used alternately for that Purpose, which the Master must take care to inform the Boys of.

BOOKS

BOOKS Printed for J. CLARKE in
Duck-Lane, and C. HITCH in Pater-
Noster-Row.

The following Books, all by the late Mr. Clarke
of Hull.

1. A N Essay on Study, second Edition, Price 3 s.
2. A ——— on Education, 3d Edit. pr. 2 s.
3. A New Grammar of the Latin Tongue, 2d Edit. pr. 1 s. 6 d.
4. Eutropius, 4th Edit. pr. 2 s. 6 d.
5. Nepos, 4th Edit. pr. 3 s. 6 d.
6. Florus, 2d Edit. pr. 2 s. 6 d.
7. Justin, 2d Edit. pr. 4 s. 6 d.
8. Ovid's Metamorphoses, pr. 5 s. 6 d.
9. Corderius, pr. 1 s.
10. Erasmi Colloquia Selecta, pr. 1 s. 6 d.
11. Suetonius, pr. 5 s.
12. Salustius, pr. 3 s. 6 d.
13. Introduction to the making of Latin, 12th Edit. pr. 2 s.

} With
Literal
Translations.

} With free Translations.

The Six following Books by Mr. Holmes of Holt.

14. A New Grammar of the Latin Tongue; or, a rational, short, comprehensive, and plain Method of communicating that Language to tender Capacities. Freed from the many Obscurities, Defects, Superfluities, and Errors, which render the Common Grammar an insufferable Impediment to the Progress of Education, 2d Edit. pr. 1 s. 6 d.

15. The Greek Grammar; or, a short, plain, critical, and comprehensive Method of teaching and learning the Greek Tongue: Wherein, for the greater Ease of Masters, and the more expeditious Improvement of Scholars, the common Difficulties in the Declensions, Conjugations, Contractions, Accents, Dialects, &c. are render'd clear and easy, and the usual Obscurities in Syntaxis and Greek Poetry entirely remov'd, 2d Edit. pr. 2 s. 6 d.

16. The History of England: Being a Compendium adapted to the Capacities and Memories of Youth at School. And likewise useful for all others who have weak Memories, and would willingly retain what they read of English History. Carefully and impartially extracted from, and supported by the Authority of, the best Historians both ancient and modern. To which is added, *Historiæ Anglicanæ Breviarium, Latine conscriptum, ac collectum ex iis quæ Scriptis tradiderunt Historici celeberrimi*, pr. 2 s. 6 d.

17. The Art of Rhetoric made easy; or, the Elements of Oratory, briefly stated, and fitted for the Practice of Youth in Gram-

BOOKS Printed for J. Clarke and C. Hitch.

Grammar-Schools. In two Books. The first comprehending the Principles of that excellent Art, conformable to, and supported by the Authority of the most accurate Orators and Rhetoricians, both ancient and modern. The second containing the Substance of Longinus's celebrated Treatise on the Sublime, pr. 3s. bound in Sheep, and 2s. 6d. fitch'd.

18. Arbor Rhetorica, or, Rhetoric Epitomiz'd: Whereby the Principles of the whole Art may readily be apprehended and learn'd in a very short Time. A Copper Plate, pr. 9d.

19. Clavis Grammaticalis: A Key to, or Examination of the Latin and Greek Grammars, with the Practical Method of Parsing and Scanning in both Languages, proposed for the Ease of Masters and Furtherance of Scholars, pr. 1s. 6d.

20. Fabulæ Æsopi Selectæ: or, Select Fables of Æsop, with an English Translation more literal than any yet extant; design'd for the readier Instruction of Beginners in the Latin Tongue. By H. Clarke, Master of the Publick Grammar-School at Islington, pr. 1s.

21. The Greek Grammar confuted, (very proper to be bound up with the Greek Grammar) for the Help of young Beginners. The 2d Edit. revised, and carefully corrected, for the Use of Eaton School.

22. Nomenclator Classicus, sive Dictionariolum Trilingue secundum Locos communes, Nominibus usitatoribus Anglicis, Latinis, Græcis, ordine παραλληλως dispositis: A Classical Nomenclator, with the Gender and Declension of each Word, and the Quantities of the Syllables. By J. Ray, M. A. and Fellow of the Royal Society. To which are added, Paradigmata of all the Declensions, as well Greek as Latin; with a Century of Proverbs, and a Collection of modest Jest, in English, Latin, and Greek, from good Authors. The 7th Edit. carefully revised and corrected; containing many Hundreds of Words more than any Book of this Nature.

23. The English Rudiments of the Latin Tongue explained in the most easy Manner, for the more ready Instruction of Children in the Rudiments of the Latin Tongue. By W. Dugard, formerly Master of Merchant-Taylors School.

24. Luciani Samofatenfis Dialogorum Selectorum Libri Duo, a Gulielmo Dugardo recogniti, & (variis collatis exemplaribus) multo castigatius quam ante editi: cum Interpretatione Latina, multis in locis emendata, & ad calcem adjecta.

25. Rhetorices Elementa, Quæstionibus & Responſionibus explicata: quæ ita formantur, ut Quæstionibus prorsus omiſſis, vel neglectis, Responſiones solummodo integram Rhetorices Institutionem Tyronibus exhibeant. Per Guil. Dugard. In Usus Scholæ Mercatorum-Scissorum. Editio Quinto-decima.

26. English

BOOKS Printed for J. Clarke and C. Hitch.

26. English Exercises, for School-Boys to translate into Latin. Comprising all the Rules of Grammar, and other necessary Observations. Ascending gradually from the meanest to the highest Capacities. By J. Garretson, School-master. The 17th Edit. corrected.

27. English Examples to be turned into Latin, beginning with the Nominative Case and Verb, as 'tis varied thro' all Moods and Tenses. And after, fitted to all the Rules of the Grammar. To which are added, some Cautions for Children to avoid Mistakes in making Latin; Forms of Epistles, Themes, and other Exercises, for the Use of young Beginners at Bury School. The 22d Edit. In which the Index is now more compleat, by the Addition of above four hundred and fifty Words more than were ever in before.

28. A Compendious Dictionary of the Fabulous History of the Heathen Gods and Heroes: Designed for the more ready Understanding of the Poets. Peculiarly adapted to the Use of Schools.

29. Index Rhetoricus & Oratorius, Scholis & Institutioni teneioris *Ætatis* accommodatus. Cui adjiciuntur Formulæ Oratoriarum. & Index Poeticus. Opera & Studio Thomæ Farnabii. Editio Novissima prioribus emendatio.

30. The English Expofitor, improv'd: Being a compleat Dictionary, teaching the Interpretation of the most difficult Words, which are commonly made Use of in our Language. By J. B. M. D. To which is added, an Index of common Words, digested into an Alphabetical Order, to direct the Reader to others more learned, and of the same Signification with them. And likewise, a short Nomenclator of the most celebrated Persons among the Ancients; with Variety of memorable Things: Collected out of the best of History, Poetry, Philosophy, and Geography; and now carefully revised, corrected, and abundantly augmented; with a new and very large Addition of very useful and significant Words. By R. Brown, Author of the English School reformed. The 14th Edition.

31. The Young Man's Companion: Or, Arithmetick made easy. Containing, Plain Directions for a Young Man to attain to read and write true English; the best and easiest Instructions for writing Variety of Hands, with Copies both in Prose and Verse, digested in an Alphabetical Order. To which is added, The Family Companion for Marking on Linen, Pickling, Preserving, making Wine of Fruits; with many approv'd and experienc'd Medicines for the Poor. Written by W. Mather. The 15th Edition, with Additions and Improvements, particularly Tables of Interest at 3, $3\frac{1}{2}$, 4, and 5 per Cent. per Annum, from one Pound progressively to one Hundred, and from one Day to Thirty, and from one Month to a Year, pr. 2s 6d.



CORDERII Colloquiorum

Centuria Selecta, &c.

COLL. I.

A. QUID agis?

B. Repeto *mecum*.

A. Quid *repetis*?

B. Pensum quod praeceptor *praescripsit* nobis *hodie*.

A. Tenesne *memoria*?

B. Sic *opinor*.

A. Repetamus *una*, sic *uterque* nostrum *pronunciabit* rectius *coram* praeceptore.

B. Incipe *tu* igitur, qui *provocasti* me.

A. Age, *es*so attentus ne *finas* me *aberrare*.

B. Sum *promptior* ad *audiendum*, quam *tu* ad *promunciandum*.

WHAT are you doing?

I'm repeating *by myself*.

What are you repeating?

The Task which the Master set us to day.

Do you hold it in Memory?

So I think.

Let us repeat together, so each of us will say better before the Master.

Begin you then, who have challenged me.

Come on, be you attentive that you do not suffer me to go wrong.

I am more ready to hear, than you to say.

COLL. II.

- A. Visne *repetere* præ-
lectionem *mecum*? Will you *repeat* the
Lesson *with me*?
B. Volo. I will.
A. Tenesne? Do you hold it?
B. Non recte satis for-
tasse. Not *right enough* per-
haps.
A. Age, faciamus pe-
riculum. Come, let us make a
Trial.
B. Quid igitur expec-
tamus? What *then* do we tarry
for?
A. Incipe ubi voles. Begin *when* you will.
B. Atqui est tuum in-
cipere. But it is your Part to
begin.
A. Quid ita? Why so?
B. Quia invitasti me. Because you *invited* me.
A. Dicis æquum, at-
tende igitur. You say *fair*, mind
then.
B. Attendo, repete. I do mind, say *away*.

COLL. III.

- A. Jamne tenes quæ
sunt reddenda tertia hora? Do you hold already
what are to be said at
three a Clock?
B. Teneo. I do hold.
A. Ego quoque. I also.
B. Ergo confabulemur
paulisper. Therefore let us talk to-
gether a little.
A. Sed si monitor in-
tervenerit, putabit nos gar-
rire. But if the Monitor
come in, he will think we
are prating.

B. Quid

B. Quid times ubi nihil est timendum? si venerit, non deprehendet nos in otio, aut in aliqua mala re; audiat, si velit, nostrum colloquium.

A. Loqueris optime, secedamus aliquo in angulum, ne quis impediatur nos.

What do you fear, where nothing is to be feared? if he comes, he will not catch us in Idleness, or in any bad thing; let him hear, if he will, our Discourse.

You speak very well, let us go aside some whither into a Corner, lest any one should hinder us.

COLL. IV.

A. Non decet nos otiosi, aut garrere hic, dum præceptor expectatur.

B. Quid ais? non decet, imo, non licet, nisi volumus vapulare.

A. Tu audi me igitur, dum pronuncio prælectionem, ego audiam te deinde.

B. Age, pronuncia.

A. Nonne teneo?

B. Nondum recte satis, relege, semel atque iterum.

A. Faciam ita.

B. Tenesne nunc?

A. Opinor sic, faciam periculum, si vis audire me.

B. Age, pronuncia, reddidisti omnia recte.

It doth not become us to be idle, or to prate here, whilst the Master is expected.

What say you? it doth not become, nay, we must not, unless we would be whipped.

Do you hear me then, whilst I say my Lesson, I will hear you afterward.

Come on, say away.

Do not I hold (or, cannot I say it?)

Not yet well enough, read it over again, once and again.

I will do so.

Can you say it now?

I think so, I will make Trial, if you will hear me.

Come on, say away, you have said all well.

Corderii Colloquiorum

COLL. V.

A. Cur non scribis?

Why do you not write?

B. Quia non libet.

Because it does not please

ME.

A. Atqui præceptor jussit
te.

But the Master bad you.

B. Scio, sed est mihi
aliquid legendum prius;
præterea, habeo nihil quod
scribam nunc.

I know, but I have
something to read first; be-
sides, I have nothing that
I can write now.

A. O si velles scribere
mihi!

O that you would write
for me!

B. Quidnam?

What?

A. Habeo præceptoris
dictata describenda.

I have the Master's Dic-
tates to write out.

B. Quæ dictata?

What Dictates?

A. In Ciceronis epistolas.

Upon Cicero's Epistles.

B. Libenter describam
tibi, sed expecta crastinum
diem.

I will willingly write
for you, but stay till to-
morrow.

A. Expectabo igitur, sed
ne fallas quæso.

I will tarry then, but do
not fail ME I pray.

B. Non fallam.

I will not fail you.

COLL. VI.

A. Visne describere præ-
lectionem mihi?

Will you write the Les-
son for me?

B. Cur non scripsisti?

Why have you not writ-
it?

A. Quia fui occupatus
hesterno die.

Because I was busy Yes-
terday.

B. Accipe meum librum
et describe.

Take my Book and write
it out.

A. Non

A. Non ignoras me scribere *lentius*, et tu describeris *totum citius quam* ego *quatuor aut quinque* versiculos.

B. Quære alium scriptorem *tibi*, non possum dare operam *tibi* nunc.

A. Cur non?

B. Est mihi aliud negotium, idemque pernecessarium.

A. Nolo urgere, nec possum quidem, sed saltem commoda tuum codicem.

B. Accipe, utere ut libet, modo ne abutere.

A. Est nihil quod verearis *hic*.

You are not ignorant *that I write slowly*, and you will write *the whole* sooner *than I four or five* Verses.

Seek another Writer for you, I cannot give my Labour to you now.

Why not?

There is to me other Business, and the same very necessary.

I will not urge you, nor can I indeed, but how ever lend your Book.

Take it, use it as you please, so you do not abuse it.

There is nothing *that* thou mayst fear *here*.

C O L L. VII.

A. Unde venis?

B. Venio inferne.

A. Quod negotium erat tibi infra?

B. Ivi redditum urinam.

A. Sede nunc ad mensam, et mane in cubiculo donec rediero.

B. Quid agam interea?

Whence come you?

I come from below.

What Business was there for you below?

I went to make Water.

Sit now at the Table, and tarry in the Chamber until I come back.

What shall I do in the mean time?

B. 2

A. Edifice

A. Edisce prælectionem
in crastinum diem, ut red-
das eam mihi ante coe-
nam.

B. Edidici jam, præcep-
tor.

A. Lude igitur.

B. Sed habeo nullos col-
lusores.

A. Invenies nonnullos in
hac vicinia, ex tuis condif-
cipulis etiam.

B. Non curo id nunc;
malim (si placet tibi) edif-
cere de catechismo in do-
minicum diem.

A. Ut libet.

B. Si quis quærat te,
quid dicam illi?

A. Dic me prodiisse, sed
reversurum mox.

Get off thy Lesson a-
gainst to Morrow, that
thou mayest say it to me
before Supper.

I have got it already,
Master.

Play then.

But I have no Play-fel-
lows.

You will find some in
this Neighbourhood, of
your School-fellows too.

I do not care for that
now; I had rather (if it
please you) get out of my
Catechism against the
Lord's Day.

As you please.

If any one enquires for
you, what shall I say to
him?

Tell him that I am
gone abroad, but will re-
turn presently.

COLL. VIII.

A. Visne dare mihi uni-
cam pennam?

B. Non dantur mihi.

A. Hem! negas mihi
tantillam rem? Quid si
rogarem magnum quid-
dam?

B. Fortasse ferres re-
pulsam.

Will you give me one
Pen?

They are not given to
me.

How now! do you deny
me so small a Matter?
What if I should ask any
great Thing?

Perhaps you'd have a
Denial.

A. Credo

A. Credo equidem; age, non peto dono, visne commodare? reddam tibi cras,

I think so indeed; come, I do not ask it as a Gift, will you lend it me? I will give it you again to morrow.

B. Non recuso, modo ne abutaris.

I do not refuse, so be you do not abuse it.

A. Non abutar.

I will not abuse it.

B. Cave ne moveas pedem hinc antequam redeam.

See you do not stir a Foot from hence before I come again.

A. Movebo nusquam, dummodo redeas mature, alioqui non expectabo tuum reditum.

I will stir no whither, so be you return in time, otherwise I will not wait your Return.

C O L L. IX.

A. Visne commodare mihi tuum Terentium?

Will you lend me your Terence?

B. Volo equidem, modo repetas illam a Conrado, cui dedi utendum.

I will truly, so be you fetch it from Conradus, to whom I gave it to use.

A. Quo signo vis repetam?

By what Token will you that I fetch it?

B. Nempe hoc, quod habeo ejus epistolas.

Truly by this, that I have his Epistles.

A. Id est satis mihi.

That is enough for me.

B. Sed quando reddes?

But when will you give it me again?

A. Quum descripsero contextum in tres aut quatuor prælectiones.

When I shall have written out the Context on three or four Lessons.

B. Matura igitur, ne incommodes meo studio.

Make haste then, lest you hinder my Study.

A. Maturabo.

I will make haste.

B. Sed *beus*, cura ne macules, alioquin *ægre* commodabo posthac. But *bo*, take care you do not blot it, otherwise I shall hardly lend it you hereafter.

A. Nempe *esset* indignus beneficio. Truly I should be unworthy of your Kindness.

COLL. X.

A. Vidistine *librum* meum? Did you see my Book?

B. Quem *librum* quaeris? What Book do you seek for?

A. Ciceronis *epistolas*. Cicero's *Epistles*.

B. Ubi *reliquisti*? Where *left* you it?

A. Oblitus sum *in schola*. I forgot it in the School.

B. Fuit *tua* negligentia. That was your Negligence.

A. Fateor, *sed* interim indica, si scias quem accepisse. I confess, but in the mean time tell me, if you know any one took it.

B. Cur non adis præceptorem? solet (ut scis) aut ferre ea quæ relicta sunt a nobis in museo- lum, aut dare alicui qui reddat. Why do you not go to the Master? he is wont (as you know) either to carry those Things which are left by us into his Study, or to give them somebody who may give us them again.

A. Mones bene, quam obliuioſus sum qui non cogitaveram istud! You admonish well, how forgetful am I who had not thought of that!

COLL. XI.

A. Potestne dare mutuo mihi aliquantulum pecuniae? Can you lend me a little Money?

B. Quantum petis? How much do you desire?
A. Quin-

A. *Quinque asses, si est commodum tibi.*

B. *Non habeo tot.*

A. *Quot igitur?*

B. *Tantum quatuor.*

A. *Bene sane, da mihi istos quatuor.*

B. *Dabo dimidium si vis.*

A. *Cur non totum?*

B. *Quia opus est mihi duobus.*

A. *Da mihi duos igitur, quæso.*

B. *Sed non sufficient tibi.*

A. *Petam ab aliquo alio.*

B. *Accipe hos duos igitur. Quando reddes?*

A. *Die Saturni, ut spero, cum pater venerit ad forum.*

B. *Esto memor igitur.*

A. *Ne timeas.*

Five Pence, if it be convenient for you.

I have not so many.

How many then?

Only four.

Well indeed, give me those four.

I will give you half if you will.

Why not all?

Because I have Need of two.

Give me two then, I pray.

But they will not be sufficient for you.

I will ask of somebody else.

Take these two then. When will you give me them again?

Upon Saturday, as I hope, when my Father comes to the Market.

Be thou mindful then.

Do not fear.

C O L L. XII.

A. *Da mutuo mihi duos asses.*

B. *Nunc non est facile mihi dare.*

A. *Quid obstat? Scio te accepisse pecuniam hesternodie.*

Lend me two Pence.

Now it is not easy for me to lend.

What hinders? I know you received Money Yesterday.

B. Accepi quidem, sed libri sunt emendi, et alia necessaria mihi. I have received indeed, but Books are to be bought, and other Things necessary for me.

A. Nolo remorari tuum commodum. I will not binder your Advantage.

B. Ubi emerò quæ sunt opus mihi, si quid super sit, dabo mutuo. When I shall have bought what Things are needful for me, if any thing be left, I will lend it.

A. Interea igitur expectabo sepeans; sed quid si nihil super sit tibi? In the mean time then I will wait in hopes; but what if nothing be left you?

B. Dicam tibi statim, ne expectes diutius frustra. I will tell you forthwith, that you may not wait longer in vain.

A. Quando emes ea quæ desideras? When will you buy those Things which you have desired?

B. Cras, ut spero, aut ad summum per. naie. To morrow, as I hope, or at the farthest the Day after to morrow.

C O L L. XIII.

A. Abiitne tuus pater? Is your Father gone?

B. Abiit. He is gone.

A. Quota hora? At what a Clock?

B. Prima pomeridiana. At One in the Afternoon.

A. Quid dixit tibi? What said he to you?

B. Monuit me multis verbis ut studerem diligenter. He admonished me in many Words that I should study diligently.

A. Utinam facias sic. I wish you would do so.

B. Faciam Deo juvante. I will do it God helping.

A. Deditne

A. Deditne tibi pecuniam?

Did he give you Money?

B. Dedit, ut solet fere.

He did give, as he uses commonly.

A. Quantum?

How much?

B. Nihil ad te.

Nothing to you.

A. Fateor; sed tamen quid facies ista pecunia?

I confess; but yet what will you do with that Money?

B. Emam chartam, et alia quæ sunt opus mihi.

I will buy Paper, and other Things which are needful for me.

A. Quid si amiseris?

What if you lose it?

B. Ferendum erit æquo animo.

It must be born with a patient Mind.

A. Quid si forte eguero, dabisne mutuo?

What if by chance I shall want, will you lend me?

B. Dabo mutuo, et libenter quidem.

I will lend you, and willingly indeed.

A. Ago tibi gratias.

I give you Thanks.

COLL. XIV.

A. Ubi est tuus pater nunc?

Where is your Father now?

B. Puto eum esse Lugduni.

I think that he is at Lyons.

A. Quid agit illic?

What is he doing there?

B. Negotiatur.

He is trading.

A. E quo tempore?

From what Time?

B. Ab ipso initio mercatus.

Since the very Beginning of the Fair.

A. Miror valde qui audeat commorari illic tam diu, cum sit tanta pestilentia in ea urbe.

I wonder much how he dare tarry there so long, seeing there is so great a Plague in that City.

B. Non est adeo mirandum.

A. Itane videtur tibi?

B. Ita, profecto, nam fuit alias in majore periculo, sed Dominus Deus custodivit eum semper.

A. Credo equidem, et custodiet eum adhuc.

B. Sed quando est reversurus?

A. Nescio, expectamus in horas.

B. Deus reducat illum.

A. Ita precor.

B. Quonam abis nunc?

A. Recta domum, vale.

B. Vale tu quoque.

It is not so much to be wondered at.

Does it seem so to you?

Yes, indeed, for he has been at other times in greater Danger, but the Lord God has kept him always.

I believe it indeed, and will keep him yet.

But when is he to come back?

I know not, we expect him every Hour.

God bring him back again.

So I pray.

Whither art thou going now?

Streight home, farewell.

Fare you well too.

COLL. XV.

A. Quid es ita lætus?

B. Quia pater meus modo venit.

A. Ain' tu, unde venit?

B. Londino

A. Quando advenit?

B. Modo; ut dixi tibi jam.

A. Jamne salutasti?

B. Salutavi quum descenderet ex equo.

For what are you so glad?

Because my Father is come just now.

Say you so, from whence came he?

From London.

When came he?

Just now; as I have told you already.

Have you saluted him already?

I saluted him as soon as he alighted from his Horse.

A. Quid

A. Quid amplius fecisti illi?

B. Detraxi calcaria et ocreas.

A. Miror te non mansisse domi propter ejus adventum.

B. Nec ille permisisset, nec ego vellem, præsertim nunc, cum prælectio est audienda.

A. Consulis bene tibi, qui habeas rationem temporis.

B. Sed valetne pater?

A. Recte, Dei beneficio.

B. Equidem plurimum gaudeo, tua causa, et ejus, quod redierit peregre saluus.

A. Facis ut decet amicum, sed colloquemur cras pluribus verbis.

B. Vide præceptorem, qui jam ingreditur scholam.

A. Eamus auditum prælectionem.

What more did you for him?

I pull'd off his Spurs and Boots.

I wonder you did not stay at Home because of his coming.

Neither would he suffer it, nor would I, especially now, when the Lesson is to be heard.

You advise well for yourself, who have a Regard to your Time.

But is your Father well?

Well, by God's Blessing.

Truly I am very glad, for your sake, and his, that he is returned from abroad safe.

You do as becomes a Friend, but we will talk to morrow in more Words.

See the Master, who now enters the School.

Let us go to hear the Lesson.

C O L L. XVI.

A. Ubi est tuus frater?

B. Ivit domum modo.

A. Quid eo?

B. Petitum nobis opsonium.

A. Quid opus est vobis opsonio nunc?

Where is your Brother?

He went Home just now.

Why thither?

To fetch us Victuals.

What Need have you of Victuals now?

B. In

B. In merendam.

A. An non habetis in
arca vestra?

B. Non.

A. Quid ita non?

B. Quia mater non so-
let dare nobis opsonium, nisi
in præsens tempus.

A. Nempe, quia novit
vos esse gulosos.

B. Quomodo sumus gu-
losi?

A. Quia fortasse devo-
ratis uno convivio quod da-
tum fuerat in tres.

B. Tace, ego dicam præ-
ceptoris te vocare nos gu-
losos.

A. Tace, ego dicam præ-
ceptoris fratrem tuum di-
currere perpetuo.

B. Atqui non solet pro-
dire, nisi cum bona venia
præceptoris.

A. Atqui fallit præ-
ceptorem.

B. Quomodo fallit
eum?

A. Nam non est mens
præceptoris, ut prodeat ter
quotidie.

B. Sine illum venire,
vobis quid respondeat.

For our Drinking.

Have you not in your
Chest?

No.

Why not?

Because my Mother does
not use to give us *Viſtuals*,
but for the present Time.

Forsooth, because she
knows you are Gluttons.

How are we Gluttons?

Because perhaps you de-
vour at one Meal what had
been given for three.

Hold your Tongue, I
will tell the Master you call
us Gluttons.

Hold your Tongue, I
will tell the Master that
your Brother runs up and
down perpetually.

But he does not use to
go out, but with the good
Leave of the Master.

But he deceives the
Master.

How does he deceive
him?

For it is not the Mind
of the Master, that he should
go out three Times every
Day.

Let him come, you shall
see what Answer he will
give.

A. Imo

A. Imo vident quid respondere præceptori.

May let him see what he will answer the Master.

COLL. XVII.

A. Quando expectas reditum patris?

When do you expect the Return of your Father?

B. Ad octavum diem hinc.

At the eighth Day from hence.

A. Qui scis diem?

How know you the Day?

B. Pater ipse scripsit ad me.

My Father himself wrote to me.

A. Adventus ejus, ut spero, ditabit te.

His coming, as I hope, will enrich thee.

B. Ero ditior Cræso, si venerit bene nummatus.

I shall be richer than Cræsus, if he come well moneyed.

A. Reddes mihi mutuum tunc?

Will you restore me what you borrowed then?

B. Ne dubites, quin si tibi opus erit amplius, non modo reddam mutuum, sed etiam referam gratiam.

Do not doubt, but if you have any Need of more, I will not only restore what I borrowed, but also will return the Favour.

A. Quomodo?

How?

B. Dabo mutuam pecuniam vicissim.

I will lend you Money again.

A. Nihil opus erit; ut spero.

There will be no Need, as I hope.

B. At nescis quid possit accidere.

But you know not what may happen.

A. Ago tibi gratias; saluta patrem, ubi redierit, meo nomine.

I thank you; salute your Father, when he comes back, in my Name.

B. Faciam ita, vale.

I will do so, farewell.

A. Vale tu quoque.

Fare you well too.

COLL. XVIII.

A. Cur rides solus?

Why do you laugh alone?

B. Quid refert tua?

What does that concern

you?

A. Quia fortasse rides
me.Because perhaps you
laugh at me.B. Unde oritur ista sus-
picio?Whence arises that Sus-
picion?

A. Quia es malus.

Because you are bad.

B. Omnes sumus mali
quidem, at ego non sum
pejor te.We are all bad indeed,
but I am not worse than
you.A. Nemo ridet igitur,
nisi irrideat aliquem?Does nobody laugh then,
unless he laugh at some-
body?B. Non intelligo sic, sed
qui ridet solus, ut audiui
saepe, aut est stultus, aut
cogitat aliquid mali.I do not mean so, but he
that laughs alone, as I have
heard often, either is a Fool,
or thinks some Mischief.A. Nescio cujus senten-
tia ista sit, sed cujuscunque
sit, non est perpetuo vera;
tamen accipio admonitio-
nem in bonam partem, et
moneo te vicissim, ut ca-
veas esse suspiciosus, nam
morsest aptissima timidiset
suspiciosus, ut est in nostro
morali carmine.I know not whose Say-
ing that is, but whoso-
ever it is, it is not always
true; yet I take your Admo-
nition in good Part, and I
admonish you again, that
you would beware of being
suspicious, for Death is the
fittest for timorous and sus-
picious Persons, as it is in
our moral Verse.B. Memini, boni consulo
tuam admonitionem.I remember, I take in
good Part your Admonition.

COLL.

C O L L. XIX.

- A. Quantum pecuniæ habes? How much Money have you?
- B. Assẽm cum semisse; quantum habes tu? A Penny with a halfpenny; How much have you?
- A. Non tantum. Not so much.
- B. Quantum igitur? How much then?
- A. Unicum assẽm. One Penny.
- B. Vis dare mutuo mihi? Will you lend it me?
- A. Est mihi opus. I have Need of it.
- B. In quem usum? For what Use?
- A. Ad emendam chartam. To buy Paper.
- B. Reddam tibi hodie. I will give it again to you to Day.
- A. Addendum fuit Deo juvante. You should have added God helping.
- B. Sic præceptor docet ex verbo Dei, sed non possum assuescere. So the Master teaches out of the Word of God, but I cannot use myself to it.
- A. Fac assuescas. See you do use yourself to it.
- B. Quomodo id fiet? How shall that be done?
- A. Si cogites sæpe nos sic pendere a Deo, ut possimus nihil sine ejus auxilio. If you consider often that we so depend upon God, that we can do nothing without his Help.
- B. Das mihi bonum consilium. You give me good Counsel.
- A. Quale velim dari mihi. Such as I would have given me.
- B. Sed ut redeamus ad propositum, dabis mutuo mihi istum assẽm? But that we may return to our Purpose, will you lend me that Penny?
- A. Miror

A. Miror te petere mutuo a me, qui habes plus quam ego. I wonder that you ask to borrow of me, who have more than I.

B. Est quidam scholasticus transiens hac, qui ostentat librum venalem. There is a certain Scholar passing this Way, who offers a Book to sell.

A. Quid tum?

What then?

B. Cupio emere, quia indicat vilius quam noster bibliopola. I desire to buy it, because he offers it cheaper than our Bookseller.

A. Accipe, sed quæso, unde reddes tam cito? Take it, but I pray, how will you restore it so soon?

B. A cœna ibo domum, ut petam a matre. After Supper I will go home, that I may ask it of my Mother.

A. Quid si nolit dare tibi? What if she will not give it you?

B. Non cunctabitur, cum ostendero illi librum. She will not delay, when I shew her the Book.

C O L L. XX.

A. Accepi pecuniam a patre hodie, si forte tibi est opus. I have received Money of my Father to Day, if perhaps you have Need.

B. Nihil opus est nunc, sed tamen ago tibi gratias maximas, quod pro tua liberalitate ultro offers mihi beneficium; nam quotusquisque facit id? I have no Need now, but yet I give you very great Thanks, that out of your Liberality of your own accord you offer me a Kindness; for what one of a thousand does that?

A. Credo paucissimos, tamen tu provocasti me sæpe beneficiis. I believe very few, yet you have incited me often with Kindnesses.

B. Illa

B. Illa fuerunt adeo parva, ut non sint digna commemoratione.

A. Non est parvum beneficium, quod profectum est ab optima voluntate.

B. Utinam expendemus tam beneficia Dei erga nos, quam solemus humanum.

A. Ille faxit, ut exercamus nos in ea cogitatione, et sæpius, et diligentius.

B. Illud profecto est necessarium, si volumus experiri ejus benignitatem sæpius erga nos.

Those were so small, that they are not worth the mentioning.

It is not a small Kindness, which proceeded from a very good Will.

I wish we did consider as much the Kindnesses of God towards us, as we use to do those of Men.

May he grant, that we may exercise ourselves in that Thought, both more often, and more diligently.

That truly is necessary, if we would experience his Kindness often towards us.

COLL. XXI.

A. Quid sibi vult quod abfueris hac tota hebdomade?

B. Oportuit me manere domi.

A. Quomobrem?

B. Ut adessem matri, quæ ægrotabat.

A. Quid officium præstabas illi?

B. Legebam ei sæpius.

A. Quid legebas?

B. Aliquid ex sacris literis.

What means it that you have been absent this whole Week?

I was obliged to stay at Home.

What for?

That I might be with my Mother, who was sick.

What Office did you do her?

I read to her often.

What did you read?

Something out of the Holy Scriptures.

A. Illud

A. Istud fuit sanctum
et laudabile ministerium;
utinam omnes sic studerent
verbo Dei. Sed quid; age-
bas nihil aliud?

B. Quoties erat opus mi-
nistriabam illi cum ancilla.

A. Suntne hæc vera?

B. Habeo testimonium.

A. Profer illud.

B. Ecce!

A. Quis scripsit.

B. Noster famulus, no-
mine matris.

A. Agnosco manum e-
jus, quia attulisti mihi
sæpe ab illo.

B. Licetne igitur redire
in meam sedem?

A. Quidni liceat, cum
satisfeceris mihi?

B. Ago tibi gratias præ-
ceptor.

That was an holy and
laudable Service; I wish
all People did so study the
Word of God. But what;
did you do nothing else?

As oft as it was needful
I served her with the Maid.

Are these Things true?

I have a Note.

Produce it.

See here!

Who wrote it?

Our Man, in the Name
of my Mother.

I know his Hand, be-
cause you have often brought
me from him.

May I therefore return
into my Seat?

Why may you not, see-
ing you have satisfied me?

I give you Thanks Ma-
ster.

COLL. XXII.

A. Salve præceptor.

B. Venis auspicato, quid
nuncias?

A. Meus pater orat te
ut eamus una in nostros
hortos suburbanos animi
causa.

B. Serenitas cæli invitat
vos ad eam rem, et nunc
sumus feriati.

God save you Master.

You come luckily, what
News do you bring?

My Father begs of you
that we may go together
into our Gardens in the
Suburbs for our Diversion.

The Brightness of the
Weather invites you to that
Thing, and now we keep
Holiday.

A. Sed

A. Sed quid videbimus illie jucundum adpectu?

B. Varias et pulchras arbores cum fructibus suis, item miram varietatem herbarum et florum.

A. Est nihil hoc tempore jucundius illis rebus.

B. Ea est beneficentia Dei erga nos.

A. Quam debemus extollere assiduis laudibus; expecta paulisper, dum mutogam, ut sim expeditior ad ambulandum. Jam sum paratus, eamus, sed estne pater domi?

B. Expectat nos præ foribus.

A. Bene est, vide ut salutes eum decenter.

B. Admoniti sumus de hoc a te sæpius.

But what shall we see there pleasant to be seen?

Several and fair Trees with their Fruits, likewise a wonderful Variety of Herbs and Flowers.

There is nothing at this Time more pleasant than those Things.

That is the Bounty of God towards us.

Which we ought to extol with continual Praises; stay a little, till I change my Gown, that I may be more nimble for walking. Now I am ready, let us go, but is your Father at Home?

He tarries for us at the Door.

It is well, see that you salute him decently.

We have been admonished of this by you often.

C O L L. XXIII.

A. Tuus frater aut garrit semper in concione, aut ineptit, aut incitat aliquem; ex quo fit, ut sit sæpe notandus, ac deinde vapulet.

Your Brother either is prating always at the Sermon, or fooling, or provoking somebody; from whence it comes to pass, that he is often to be set down, and then is whipt.

B. Quid

B. Quid vis faciam?

A. Cur non mones sæpe?

B. Nunquam desisto

monere.

A. Perge precor.

B. Nihil est quod me preceris, nunquam cessabo, donec (Deo volente) correxerit se ex aliqua parte.

A. Sic usurpabis Catonis præceptum, quando mones aliquem, nosti cætera.

B. Sed oro te, mi Abraham, ut, quoties notaveris eum, renuncies id mihi.

A. Nunquam esset finis, adeo frequens est nomen in meis commentariis.

B. Saltem fac me æqualem, quam peccaverit denuo, tum dicam patri, cujus verba timet magis quam verbera.

A. Istud non est parvum argumentum bonæ indolis.

B. Ita spero, quidem; facies igitur quod rogo?

A. Ego vero, ac lubens.

What will you that I do?

Why do not you admonish him oft?

I never cease to admonish him.

Go on I pray you.

You need not pray me, I will never cease, till (God willing) he reform himself in some Measure.

So you will use Cato's Precept, when you admonish any one, you know the rest.

But I pray thee, my Abraham, that, as oft as you set him down, you would tell it me.

There would never be an End; so frequent is his Name in my Bills.

At least make me æquivalent, when he transgresses again, then I will tell my Father, whose Words he fears more than Blows.

That is no small Argument of a good Disposition.

So I hope, indeed; Will you do than what I ask?

I will indeed, and willingly.

C O L L. XXIV.

A. Emistine *scalpellum*
ut volebas nuper?

Have you bought a
Penknife as you designed
lately?

B. Non emi.

I have not bought one.

A. Quid obstitit? nam
dixeras mihi te empturum
bodie.

What hindered? for you
told me you would buy
one to Day.

B. Dixeram quidem, sed
postea venit mihi in men-
tem, præstare ut expectem
mercatum futurum proxime
in hac ipsa urbe.

I told you indeed, but
afterwards it came into
my Mind, that it would
be better to stay till the
Fair that is to be next in
this very City.

A. Quid lucri facies
inde?

What Gain will you
make by that?

B. Et emam minoris, et
melioris notæ, nempe, ex
officinis Germanicæ.

I shall both buy it for
less, and of a better Mark,
to wit, from the Shops of
Germany.

A. Quis dedit tibi istud
consilium?

Who gave you that
Advice?

B. Noster Hieronymus.

Our Jerom.

A. Fecit bene, nam de-
bemus dare bonum consilium
semper amicis.

He did well, for we
ought to give good Advice
always to our Friends.

B. Tantumne amicis
igitur?

Only to our Friends
then?

A. Imo et inimicis fa-
teor, quia Christus noster
optimus præceptor jubet sic.

Yes and to our Enemies
I confess, because Christ our
best Master bids us do so.

B. Utinam conservemus
ejus doctrinam bene in-
fixam memoriæ, ac sequa-
mur eam perpetuo.

I wish we may keep his
Doctrine well fixed in our
Memory, and may follow it
perpetually.

A. Ille

A. Ille spiritus bonus *faxit*, cujus unius instinctu *grant it*, by whose only *animi nostri* accenduntur *Instinct our Minds* are in-
ad agendum bene. *flamed to do well.*

B. Precaris bene.

You pray well.

C O L L. XXV.

A. Præceptor *visne* dare
præmiolum ?

Master *will you* give me
a little Reward ?

B. Quamobrem ?

What for ?

A. Causa *victoriæ*.

On the Account of *Victory*.

B. Ubi *sunt* tui compa-
res ?

Where *are* your Fel-
lows ?

A. Hic *sunt* Hugo et
Audax.

Here *are* Hugh and Au-
dax.

B. Heus *nomenclator* !
suntne bi *victores* hac heb-
domade ?

Soho *Monitor* ! *are these*
Conquerors this Week ?

A. Habent *paucissimas*
notas omnium.

They have *the fewest*
Marks of all.

B. Ergo *sunt* *victores* :
quid aliud *quæro* *ex te* ?
quod præmium *petitis* *igi-*
tur ?

Therefore *they are* Con-
querors : *what else* do I ask
of thee ? What Reward do
you desire then ?

A. Quod *placuerit* tibi.

What *shall please* you.

B. Quo *jure* *debeo* ?

By what right do I *owe* ?

A. Ex *promisso*.

By *Promise*.

B. Dicitis *æquum* ; nam
quicquid est recte *promissum*
debet præstari.

You say *fair* ; for *what-*
soever is rightly *promised*,
ought to be performed.

A. Sic *didicimus* *ex te*.

So *we have learnt* of
you.

B. Ecce

B. Ecce vobis pennæ singulæ ad scribendum, ac ne putetis esse vulgares, sunt ex earum genere, quæ appellantur vulgo Hollandicæ.

See here for you Pens apiece to write with, and that you may not think that they are common ones, they are of their Kind, which are called commonly Holland Pens.

A. Agimus tibi gratias præceptor.

We give you Thanks Master.

B. Quin potius agite gratias Deo, auctori omnium bonorum, qui dat prosperos successus studiis vestris; vos autem pergitte diligenter in studio literarum.

But rather give Thanks to God, the Author of all good Things, who gives prosperous Success to your Studies; and do you go on diligently in the Study of Letters.

A. Dabimus operam, quantum Deus juvabit nos.

We will do our Endeavour, as much as God shall help us.

B. Omnia nostra sunt vana sine ejus ope.

All our doings are vain without his Help.

C O L L. XXVI.

A. Quando es profecturus domum?

When are you to go Home?

B. Cras, Deo juvante.

To-morrow, God helping.

A. Quis jussit?

Who ordered?

B. Pater.

My Father.

A. Sed quando jussit?

But when did he order?

B. Scripsit ad me superiore hebdomade.

He writ to me the last Week.

A. Quo die accepisti literas?

Upon what Day did you receive the Letter?

B. Die Veneris,

Upon Friday.

A. Quid

A. Quid *literæ* contine-
bant præterea?

B. Omnes recte valere,
et initium vindemiæ fore
proxima hebdomade.

A. O fortunatum pue-
rum qui prosperas vinde-
miatum!

B. Vis dicam patri meo,
ut accersat te?

A. Quam acceptum sa-
ceres mihi?

B. Sed vereor ut velit.

A. Imo, gaudebit, tum
propter nostram conjunctio-
nem, tum quod colloquen-
do Latine exercebimus nos,
et conferemus una interdum
de studio.

B. Oh! exilio gaudio.

A. Amabo te cura id,
mi animule.

B. Senties; interim pre-
temur Deum, ut vertat
nostra facta et consilia in
gloriam sui nominis.

A. Mones bene, et certe
expedit facere ita.

What did the Letter con-
tain beside?

That all are well, and
that the Beginning of Vin-
tage will be the next Week.

O fortunate Boy who
hastens to the Vintage!

Will you that I tell my
Father, that he may send
for you?

How acceptable a Thing
would you do to me?

But I am afraid he will
not.

Nay, he will be glad,
both for our Acquaintance,
and also because in talking
together in Latin we shall
exercise ourselves, and shall
confer together sometimes
about our Study.

O! I leap for Joy.

I pray you take Care of
that, my Dear.

You shall find it; in
the mean Time let us pray
to God, that he would turn
our Actions and Counsels to
the Glory of his Name.

You advise well, and
certainly it is expedient to
do so.

COLL. XXVII.

A. Habesne duas aut
tres pennas?

B. Habeo tantum duas.

A. Da commodato mihi
unum.

B. Non faciam.

A. Cur non?

B. Ne abutaris.

A. Memento, fortasse
aliquando rogabis me ali-
quid frustra.

B. Atqui Christus jubet
nos compensare malum bo-
no.

A. Nondum didici il-
lud.

B. Sed oportet te dis-
cere, si cupis esse discipulus
Christi.

A. Quid cupio magis?

B. Disce igitur imitari
magistrum.

A. Discam progressu
temporis.

B. Præstaret incipere
nunc.

A. Urges me nimis,
nondum complevi octavum
annum, ut mater ait.

B. Est semper tempus
agendi bene; sed inte-
rim ne succenseas mi-
hi, quæso, jocabar enim,
ut

Have you two or three
Pens?

I have but two.

Lend me one.

I will not do it.

Why not?

Lest you abuse it.

Remember, perhaps
sometime you will ask
me something in vain.

But Christ bids us re-
quite Evil with Good.

I have not yet learnt
that.

But it behoves you to
learn, if you desire to be
the Disciple of Christ.

What do I desire more?

Learn then to imitate
your Master.

I shall learn in process
of Time.

It would be better to
begin now.

You urge me too much,
I have not yet compleated
the eighth Year, as my Mo-
ther says.

It is always Time to do
well; but in the mean
time be not angry with
me, I pray, for I jested,
C that

ut invitarem te ad colloquendum tantisper dum sumus otiosi, ecce penna tibi, eaque non omnino pessima.

A. *Reddam tibi statim, cum descripsero aliquid.*

B. *Ne reddas.*

A. *Quid faciam igitur?*

B. *Quicquid voles, nam datur tibi dono a me.*

A. *Habeo tibi maximas gratias.*

that I might invite you to talk a little whilst we are at Leisure, look here's a Pen for you, and that not at all the worst.

I will give it you again presently, when I have writ out something.

Do not give it me again.

What shall I do then?

Whattsoever you will, for it is given you as a Gift by me.

I give you very great Thanks.

COLL. XXVIII.

A. *Unde redis tam anhelus?*

B. *A foro.*

A. *Quid affers illinc?*

B. *Scalpellum.*

A. *Quanti emisisti?*

B. *Duobus assibus.*

A. *Estne bonum?*

B. *Est a Germania, ut mercator dixit; vide notam.*

A. *Ego minime novi, sed non facis prudenter satis, qui fidis cuilibet mercatori.*

B. *Quid facerem?*

Whence come you so out of Breath?

From the Market.

What do you bring from thence?

A Penknife.

For how much bought you it?

For two Pence.

Is it a good one?

It is from Germany, as the Tradesman said; see the Mark.

I do not know, but you do not do wisely enough, who trustest any Tradesman.

What should I do?

A. *De-*

A. Debuisti adhibere aliquem peritum, qui deligeret optimum tibi.

You should have got some skilful Body, who might have chose the best for you.

B. Hic erravi fateor, sed hoc consolatur me, quod mercator habetur bonus vir, utpote evangelicæ professionis.

Here I was mistaken I confess, but this comforts me, that the Tradesman is accounted a good Man, as being of the Evangelick Profession.

A. Quasi sint nulli fallaces ejusmodi.

As though there were no Knaves of that Sort.

B. Puto esse plurimos.

I think there are many.

A. Sed omittamus hæc, et experiamur potius scalpellum.

But let us omit these Things, and try rather the Penknife.

B. Experientia docebit nos.

Experience will teach us.

A. Accipe et tenta, obsecro, nam non probavi nisi levissime, idque inter emendum.

Take it and try it, I pray, for I have not try'd it but very slightly, and that as I bought it.

B. Papæ! quis docuit te eligere tam prudenter?

Strange! who taught you to chuse so prudently?

A. Rogas? non meministi præceptorem dicere nobis tam sæpe, esse Deum solum qui docet bona?

Do you ask? do not you remember that the Master tells us so oft, that it is God alone who teacheth good Things.

B. Profecto docuit te optime hic.

Truly he taught thee very well here.

A. Ago illi gratias ex animo; et precor ut doceat me parere suæ voluntati semper.

I give him Thanks from my Soul; and I pray that he would teach me to obey his Will always.

B. Ego quoque precor *I too pray the same; and*
idem; nec solum nobis, *not only for us, but for all*
sed omnibus piis. *the Godly.*

A. Facis ut decet pium *You do as becomes a*
puerum. *pious Boy.*

B. Sed estne tempus ut *But is it not Time that*
conferamus nos in audi- *we betake ourselves into*
torium? *the Auditory?*

A. Sic est, sume libros, *So it is, take your Books,*
et eamus una. *and let us go together.*

C O L L. XXIX.

A. Commoda mihi Vir- *Lend me Virgil for two*
gilium in duos dies, si po- *Days, if it may be done,*
test fieri, nullo incom- *without any Inconveni-*
modo tuo. *ence to you.*

B. Profecto non possum. *Truly I cannot.*

A. Cur non? *Why not?*

B. Quia Gerardus qui *Because Gerard who bor-*
accepit commodato nuper a *rowed it lately of me has*
me opposuit pignori. *laid it in Pawn.*

A. Ain' tu, pignori? *Say you so, in Pawn?*

B. Sic est ut dico. *So it is as I say.*

A. Quanti oppignoravit? *For how much did he*
pawn it?

B. Tribus assibus, ut ait. *For three Pence, as he*
says.

A. O ingratum homi- *O ungrateful Man!*
nem!

B. Tantumne ingratum? *Only ungrateful?*

A. Imo vero, et ingra- *Yes indeed, both un-*
tum et malum. Sed potu- *grateful and wicked. But*
itne oppignorare rem tuam *could he pawn your Thing*
te inconsulto? *without consulting you?*

B. Potuit,

B. Potuit, ut vides factum.

A. Tamen non debuit.

B. Tetigisti rem acu; sed quid facerem?

A. Rogas? defer eum ad præceptorem.

B. Malo pati istam injuriam, quam committere ut miser vapulet.

A. Facis bene, dummodo reddat tuum.

B. Reddet, spero.

A. Unde redderet?

B. Ait se accepturum pecuniam a patre brevi.

A. Quid si fallat te?

B. Potest fieri, sed tamen expectabo aliquot dies quid sit futurum, ac deinde capiam consilium.

A. Nihil est tutius recto consilio.

B. Meministi probe, nam sic præceptor dictavit nobis; sed nunquid vis aliud?

A. Ut sis bene tibi.

B. Et optime tibi.

He could, as you see it is done.

Yet he ought not.

Thou hast touched the Thing with a Needle; but what should I do?

Do you ask? carry him to the Master.

I had rather suffer that Injury, than cause that the poor Boy be whipped.

You do well, so be he return your own again.

He will return it, I hope.

How should he return it?

He says that he shall receive Money from his Father shortly.

What if he deceive you?

It may be done, but yet I will wait for some Days what will be, and then I will take Advice.

Nothing is more safe than good Advice.

You remember well, for so the Master hath dictated to us; but would you any thing else?

That it may be well to you.

And very well to you.

C O L L. XXX.

A. Quis *novus* deauratus liber *est* iste, quem ostentas tam magnifice? What *new* gilt Book is that, which you shew so proudly?

B. Terentius. Terence.

A. Ubi fuit impressus? Where was it printed?

B. Lutetiæ. At Paris.

A. Quis dedit eum tibi? Who gave it you?

B. Emi mea pecunia. I bought it with my Money.

A. Unde nactus es pecuniam? Where got you Money?

B. Quæris istud stulte, quasi ego furatus sim. You ask that foolishly, as though I had stolen it.

A. Absit a me cogitare istud. Sed rogabam animi causa. Far be it from me to think that. But I asked for my Pleasure's Sake.

B. Nec ego reprehendi dictum tuum serio; sed solemus joculari eo modo cum familiaribus. Nor did I blame your Saying in Earnest; but we use to jest after that Manner with our Acquaintance.

A. Nihil prohibet joculari, modo Deus ne offendantur. Sed age revertamur ad propositum; de quo emisisti illum Terentium? Nothing binds to jest, so be God be not offended. But come let us return to our Purpose; of whom did you buy that Terence?

B. De Clemente. Of Clement.

A. Illone circumforaneo bibliopola? Of that pedling Bookseller?

B. Maxime. Yes.

A. Quanti constitit? How much cost it?

B. Decem assibus. Ten Pence.

A. Nihilne

A. Nihilne amplius?

No more?

B. Nihil omnino.

Nothing at all.

A. Profecto pretium est vile satis, præsertim cum sit auratus, et adeo eleganter compactus; erantne alii codices similes?

Truly the Price is cheap enough, especially since it is gilt, and so finely bound; were there any other Books like it?

B. Duo vel tres.

Two or three.

A. Deduc me, quæso, ad illum.

Bring me, I pray, to him.

B. Eamus.

Let us go.

C O L L. XXXI.

A. Nonne est hic liber tuus?

Is not this Book yours?

B. Ostende mihi.

Shew it me.

A. Agnosco meum; ubi invenisti?

I know it to be mine; where found you it?

B. In Schola.

In the School.

A. Ago tibi gratias quod collegeris eum.

I give you Thanks that you took it up.

B. Atqui nunc esses notandus, si vellem agere tecum summo jure.

But now you should be set down, if I would deal with you in strict Law.

A. Quid ita?

Why so?

B. Nescis nostras scholasticas leges?

Do not you know our School Laws?

A. Ipsæ leges cupiunt regi jure.

The very Laws desire to be ruled by Right.

B. Quo jure nostræ leges reguntur?

By what Right are our Laws governed?

A. Æquitate et præceptoris arbitrio, qui contudit eas nobis privatim.

By Equity and the Master's Pleasure, who made them for us privately.

Præterea, non solet esse tam severus in eo quod peccatum est negligentia vel oblivione. Besides, he does not use to be so severe in that which is done amiss thro' Negligence or Forgetfulness.

B. Ego expertus sum sæpius sic; sed quocumque peccaveris, causa dicenda erit coram observatore. I have found it often so; but howsoever you offend, your Cause must be pleaded before the Monitor.

A. Non timeo dicere causam ubi est nihil periculi. I'm not afraid to plead my Cause where there is nothing of Danger.

B. Taceo. I hold my Tongue.

A. Sed, quæso, quid opus est ut monitor sciat id? nam Deus non offensus est hic But, I pray, what Need is there that the Monitor should know that? for God has not been offended here.

B. Age celabo. Well I will conceal it.

A. Facies bene. You will do well.

B. Sed beus, memento referre par pari. But hark you, remember to return like for like.

A. Meminero. I will remember.

C O L L. XXXII.

A. Quando repetes scholam? When will you go again to School?

B. Nescio. I know not.

A. Cur non admones patrem de ea re? Why do you not put your Father in Mind of that Thing?

B. Quid putas me curare? What do you think I care?

A. Parum admodum, ut credo. Very little, as I believe.

B. Est

B. Est satis signi te non amare literas.

A. Scio legere, scribere, loqui Latine mediocriter, quid opus est mihi tanta scientia? scio plura quam tres papistici sacerdotes.

B. O miserum adolescentem! siccine contemnis rem inæstimabilem?

A. Unde videor miseri tibi?

B. Amice! feci tibi nullam injuriam; nam quod dixi tibi non est convitium, ne tu accipias in malam partem: sed misereor tui, quod contemnis id quod parit felicitatem.

A. Lucrum, divitiæ, et voluptas, pariunt felicitatem.

B. Imo ista fuerunt exitio multis, tametsi divitiæ sunt donum Dei, nec nocent, nisi iis qui abutuntur. Verum est nulla possessio pretiosior quam virtus et cognitio honestarum rerum.

A. Vis concionari igitur ut video.

It is Sign enough that you do not love Learning.

I understand to read, to write, to speak Latin indifferently, what Need have I of so much Knowledge? I know more than three Popish Priests.

O miserable Youth! do you so despise a Thing inestimable?

For what do I seem miserable to you?

O Friend! I have done you no Wrong; for what I said to you is not a Reproach. that you may not take it in evil Part: but I pity you, that you contemn that which produceth Happiness.

Gain, Riches, and Pleasure, produce Happiness.

Nay those Things have been the Destruction of many, altho' Riches are the Gift of God, and do no Hurt, but to those that abuse them. But there is no Possession more precious than Virtue and the Knowledge of honest Things.

You will preach then as I see.

B. Utinam audivisses *I wish you had heard*
divinas conciones diligenter. *godly Sermons diligently.*

A. Hem obtundis me, *Oh you tire me, would*
nunquid vis? *you any thing?*

B. Ut Deus det tibi bonam mentem. *That God would give*
you a right Mind.

A. Fortasse est tibi magis opus ea quam mihi. *Perhaps you have more*
need of that than I.

B. Vale. *Farewel.*

C O L L. XXXIII.

A. Miror quid tibi velis, *I wonder what you*
tu es semper fere otiosus, *mean, you are always al-*
aut garris aut ineptis. *most idle, you are either*
prating or playing the
Fool.

B. Quid vis faciam? *What would you have*
me do?

A. Stude diligenter. *Study diligently.*

B. Cur mones me istud? *Why do you advise me*
to that?

A. Pro meo amore in te, *Out of my Love to you,*
tuaque utilitate. *and for your Good.*

B. Mones frustra. *You advise in vain.*

A. Quid ita? *Why so?*

B. Quia animus non est *Because my Mind is not*
in literis. *for Learning.*

A. Quid velles ergo? *What would you do then?*

B. Discere aliquam artem aptam ingenio meo. *Learn some Trade suitable*
to my Genius.

A. Jamne cogitasti quamnam ars placeat tibi potissimum? *Have you considered already what Trade pleases*
you best?

B. Jampridem. *Long since.*

A. Cur ergo non admones patrem?

B. Nunquam ausus sum.

A. Cur non?

B. Vereor ne irascatur mihi.

A. Roga præceptorem ut dicat illi.

B. Imo oro te, dic præceptori meis verbis, nam verecundia prohibet me. Facies quod rogo?

A. Faciam certe, idque libentissime; nam tædet me valde videre te adeo remissum.

B. O quam gratum feceris mihi!

A. Sed præceptor vocabit te.

B. Quid tum? occasio oblata reddet me audacem ad aperiendam meam mentem libere.

A. Judicas recte.

B. Fac tu igitur, memineris tui promissi, deinde renuncia quid ille responderit.

A. Alioquin essem inutilis nuncius tibi.

Why then do not you acquaint your Father?

I never durst.

Why not?

I am afraid lest he should be angry with me.

Ask the Master that he may tell him.

Nay I desire you, tell the Master in my Words, for Bashfulness hinders me. Will you do what I ask?

I will do it certainly, and that very willingly; for it troubles me very much to see you so careless.

O how acceptable a Thing will you do me!

But the Master will call for you.

What then? an Occasion offered will make me bold to open my Mind freely.

You judge rightly.

See you then, you remember your Promise, afterward tell me what he shall answer.

Otherwise I should be an useless Messenger to you.

C O L L. XXXIV.

A. Euge, *audivi sororem tuam nupsisse.*

B. *Audisti verum.*

A. *Quis est maritus ejus?*

B. *Quidam civis Lugdunensis, progenitus honestis parentibus.*

A. *Estne dives?*

B. *Sic habetur, sed tamen meus pater facit hæc longe pluris: Primum, quod sit bene moratus adolescens; deinde, quod sit non solum doctissimus, sed etiam amantissimus bonarum literarum; denique, quod sit verus cultor Dei, et summus observator Christianæ religionis.*

A. *Narras mihi egregios titulos adolescentis. O felicem sororem!*

B. *Dixeris felicem sane, haud abs re, siquidem sic agnoscat illud bonum perpetuo, ut meminerit semper profectum esse ex bonitate Dei, atque ob id agat ei immortales gratias.*

O brave, I have heard that your Sister is married.

You have heard the Truth.

Who is her Husband?

A certain Citizen of Lyons, born of honourable Parents.

Is he rich?

So he is accounted, but yet my Father values these Things far more: First, that he is a well behaved young Man; then, that he is not only very learned, but also a very great Lover of Learning; lastly, that he is a true Worshipper of God, and a great Observer of the Christian Religion.

You give me an excellent Character of the young Man. O happy Sister!

You may call her happy indeed, not without Reason, if she so acknowledge that Blessing always, that she may remember always it proceeded from the Goodness of God, and for that give him immortal Thanks.

A. Credo

A. Credo facturam illud.

I believe *she* will do *it*.

B. Ita spero quidem, sic enim instituta est a parentibus in Christiana doctrina.

So I *hope* indeed, for *so* *she* has been instructed by her Parents in the Christian Doctrine.

A. Sed jam domestica negotia revocant me alio, ergo vale.

But now domestick Business calls me another Way, therefore farewell.

B. Vale tu quoque, sed memento dicere salutem plurimam meis verbis tuis omnibus, præcipue patri matrique, et ipsi novæ nuptæ, et dicito me gratulari illi faustam hoc conjugium.

Fare you well too, but remember to give my Service to all your Friends, especially to your Father and Mother, and the new married Woman, and tell her I congratulate her upon this happy Wedding.

A. Faciam, et quidem libentissime.

I will do it, and indeed very willingly.

COLL. XXXV.

A. Quot annos natus es?

How many Years old are you?

B. Tredecim, ut accepi a matre. Quot annos natus es tu?

Thirteen, as I have heard of my Mother. How many Years old are you?

A. Non tot.

Not so many.

B. Quot igitur?

How many then?

A. Duodecim.

Twelve.

B. Sed quotum annum agit frater?

But what Year is your Brother going on?

A. Octavum.

The Eighth.

B. Quid ais? loquitur Latine.

What say you? he speaks Latin.

A. Quid

A. Quid miraris? habemus semper domi pædagogum et doctum et diligentem, qui docet nos semper loqui Latine, effert nihil Anglicum, nisi causa declarandi aliquid; quin etiam non audemus alloqui patrem nisi Latine.

B. Nunquam loquimini igitur Anglice?

A. Solum cum matre, idque certa quadam hora cum illa jubet nos vocari ad se.

B. Quid agitis cum familia?

A. Loquimur raro cum familia, et quidem tantum in transitu, et tamen famuli ipsi alloquuntur nos Latine.

B. Quid ancillæ?

A. Si quando usus postulat ut alloquamur eas, utimur sermone Anglicano, ut solemus facere cum matre.

B. O vos felices, qui docemini tam diligenter!

A. Est gratia Deo, cujus dono habemus patrem qui curat nos erudiendos tam accurate.

Why do you wonder? we have always at Home a Master both learned and diligent, who teacheth us always to talk Latin, speaks nothing in English, unless for the sake of explaining something; moreover we dare not speak to our Father but in Latin.

Do you never speak then in English?

Only with our Mother, and that at a certain Hour when she orders us to be called to her.

What do you do with the Family?

We talk rarely with the Family, and indeed only in passing, and yet the Servants themselves speak to us in Latin.

What do the Maids?

If at any time Need require that we speak to them, we use the English Tongue, as we use to do with our Mother.

O you are happy, who are taught so diligently!

Thanks be to God, by whose Gift we have a Father who takes care we be instructed so accurately.

B. Certe

B. Certe laus et honor
ejus rei debetur cœlesti pa-
tri unico.

Certainly the Praise and
Honour of that thing is
owing to our heavenly Fa-
ther only.

A. Sed quid agimus?
jam audio catalogum re-
citari.

But what do we? now
I hear the Bill is a call-
ing.

B. Festinemus igitur.

Let us make haste then.

C O L L. XXXVI.

A. Venitne pater ad
mercatum?

Is your Father come to
the Market?

B. Convenit me hodie
mane cum surgerem e lecto.

He came to me to Day
Morning when I was rising
out of Bed.

A. Petiisti nihil ab eo?

Did you ask nothing of
him?

B. Imo, pecuniam.

Yes, Money.

A. Et dedit tibi?

And did he give you it?

B. In præsentia.

For the present.

A. Quantum obsecro?

How much I pray you?

B. Viginti asses.

Twenty Pence.

A. Papæ! viginti asses,
qui fit ut audeat commit-
tere tantum pecuniæ tibi?

O strange! Twenty
Pence, how comes it to
pass that he dare trust so
much Money with you?

B. Quia novit me esse
frugi dispensatorem, liqui-
dem semper reddo illi ratio-
nem usque ad teruncium.

Because he knows me to
be a good Husband, since
I always give him an Ac-
count to a Farthing.

A. Sed impetravisti æ-
gre fortasse?

But you got it difficultly
perhaps?

B. Imo facillime, atque
cum gratia.

Nay very easily, and
with good Will.

- A. O mitem parentem!
 B. Certe mitissimum.
 A. Sed ut redeamus ad rem, quid facies ista pecunia?
 B. Emam libros, et alia necessaria mihi.
 A. Potesne dare mutuo mihi aliquid?
 B. P. s. m. modo eges.
 A. Nisi egerem, non peterem.
 B. Quantum vis accipere a me?
 A. Quinque asses.
 B. Accipe.
 A. O verum amicum!
 B. Non est verus amicus qui non juvat amicum in tempore, si habet unde juvat.
 A. Certus amicus, ut est in proverbio, cernitur in incerta re.
 B. Quando reddes mutuum?
 A. Ubi primum pater venerit in hanc urbem.
 B. Quando speras venturum?
 A. In mercatu proximo, nempe, ad octavum diem Octobris.
- O mild Father!
 Truly very mild.
 But that we may return to the matter, what will you do with that Money?
 I will buy Books, and other Things necessary for me.
 Can you lend me some?
 I can if you want.
 Unless I needed, I should not ask.
 How much will you have of me?
 Five Pence.
 Take them.
 O true Friend!
 He is not a true Friend who does not help his Friend in Time, if he has wherewith he may help him.
 A sure Friend, as it is in the Proverb, is tried in a doubtful Matter.
 When will you restore what you've borrowed?
 As soon as my Father shall come into this City.
 When do you hope he will come?
 The next Market, to wit, on the Eighth Day of October.

C O L L. XXXVII.

A. Nescis *vetitum esse loqui submisſe* inter nos?

Do not you know *that we are forbid to speak low* among ourselves?

B. Quidni scirem, *cum præceptor inculcet nobis causas ejus rei tam sæpe!*

How should I but know, *when the Master inculcates upon us the Causes of that Thing so often!*

A. Cur igitur faciebas *contra modo?*

Why *then* did you do *the contrary* just now?

B. Quia *Isaacus cœpe- rat alloqui me.*

Because *Isaac began to speak to me.*

A. Quid *tum?* debuisti *admonere illum, non imitari.*

What *then?* you ought to have *admonished him, not imitated him.*

B. Debui, *sed tunc non venit mihi in mentem.*

I ought, *but then it did not come into my Mind.*

A. Sed *interim es notandus.*

But *in the mean Time* you are *to be set down.*

B. Minime *vero, nisi vis esse severior ipso præceptore.*

Not *indeed, unless you will be more severe than the Master himself.*

A. Dic *mibi causam.*

Tell *me the Reason.*

B. Quia *præceptor vetat quempiam notari, qui sponte agnoverit delictum, modo ne sit tale factum quod interdictum sit verbo Dei.*

Because *the Master forbids any one to be set down, who voluntarily acknowledges his Fault, so it be not such a Fact as is forbid by the Word of God.*

A. Nonne *præceptum est a Deo ut obediamus parentibus?*

Is it not commanded by *God that we obey our Parents?*

B. Illud *est quintum præceptum decalogi.*

That is the *Fifth Commandment of the Decalogue.*

A. At-

A. Atqui, *ut habemus in catechismo*, istud præceptum patet *latius*; nam *sub nomine parentum* complectitur præceptores, magistratus, et denique omnes quibus *Deus* subjecit nos.

B. Equidem *non nego* esse vera quæ narras, *sed malo consulere* præceptorem, quam disputare tecum; alioquin induceres me in majus malum, quod est vitium contentionis, multo magis vetitum a præceptore.

A. Dicis æquum, meminervis igitur admonere præceptorem.

B. Ne putes me obliturum, præsertim cum mea res agatur.

But, *as we have it in our Catechism*, that Commandment extends further; for under the Name of Parents it comprehends Masters, Magistrates, and finally all to whom God hath subjected us.

Truly I do not deny those Things to be true which you say, but I had rather consult the Master, than dispute with thee; otherwise you'd lead me into a greater Evil, which is the Vice of Contention, much more forbid by the Master.

You say fair, remember then to put the Master in mind.

Do not think that I will forget, especially since it is my own Case.

C O L L. XXXVIII.

A. Heus puer!

B. Hem præceptor, quid vis?

A. Pone libros, studisti satis toto die; parate, ut eamus ambulatum.

Soho Boy!

Anon Master, what would you have?

Lay by your Books, you have studied enough all Day; prepare yourself that we may go a walking.

B. Nonne

B. Nonne præstaret a
cæna?

A. Exercitatio corporis
est salubrior ante cibum.
Narra dictum Socratis in
eam sententiam.

B. Cum Socrates am-
bularet contentius usque
ad vespèrum, interrogatus
quare faceret id, respondit,
se obsonare famem ambu-
lando, quo cœnaret melius.

A. Meministi probe, quis
est auctor?

B. Cicero; sed quo pro-
dibimus præceptor?

A. Extra urbem.

B. Mutabone calceos?

A. Muta, ne consper-
gas istos novos pulvere;
fumè etiam umbellam, ne
ardor solis infuscet faciem
tibi.

B. Adsum paratus jam.

A. Nunc saneprodeamus.

B. Vocabone unum co-
mitem aut alterum ex vi-
cinia?

A. Admones recte, sic
enim deambulatio erit ju-
cundior, nam conferetis Ser-
mones inter vos per viam,
et colludetis alicubi sub
umbra.

Were it not better after
Supper?

The Exercise of the Body
is more wholesome before
Meat. Repeat the Saying
of Socrates to that Purpose.

When Socrates walked
hard until Evening, being
asked why he did that, he
answered, That he got
himself a Stomach by walk-
ing, that he might sup
the better.

You have remembered
well, who is the Author?

Cicero; but whither
shall we go Master?

Without the Town.

Shall I change my Shoes?

Change them, lest you
sprinkle those new ones
with Dust; take likewise
your Shade, lest the Heat
of the Sun tan your Face
for you.

I am here ready now.

Now truly let us go out.

Shall I call one Compa-
nion or other out of the
Neighbourhood?

You admonish well, for
so the Walk will be more
pleasant, for you will hold
Discourse betwixt your-
selves by the Way, and
will play somewhere in the
Shade.

B. Sic

B. Sic etiam appetentia cibi excitabitur.

So also a Stomach to our Meat will be got.

A. Ego præcedam lento gradu; ubi nactus eris comites, vos sequimini me per ripariam portam.

I will go before with a slow Pace; when you have got Companions, do you follow me through the Water-gate.

B. Expectabis nos illic igitur?

Will you stay for us there then?

A. Certo.

Certainly.

B. Quid si invenero nullos comites?

What if I find no Companions?

A. Nihilominus sequere me, audistine?

Nevertheless follow me, did you hear?

B. Audivi, præceptor.

I did hear, Master.

C O L L. XXXIX.

A. Cur abfuiſti hodie mane?

Why were you absent to day Morning?

B. Eram occupatus.

I was busy.

A. In quo negotio?

In what Business?

B. In scribendis literis ad matrem.

In writing a Letter to my Mother.

A. Quid opus erat scribere illi?

What Need was there to write to her?

B. Quia scripserat ad me.

Because she had writ to me.

A. Rescripſiſti ergo?

You writ back then?

B. Loqueris proprie.

You speak properly.

A. Unde miſiſti tibi literas?

From whence did she send you the Letter?

B. Rure, nempe, ex villa nostra.

From the Country, to wit, from our Country-house.

A. Quando profecta est rus?

When did she go into the Country?

B. Superiore hebdomade.

The last Week.

A. Quid

Centuria Selecta.

A. Quid agit ruri?

What doth she do in the Country?

B. Curat nostra rustica negotia.

She minds our Country Business.

A. Quid potissimum?

What especially?

B. Præparat ea quæ sunt opus ad proximam vindemiam.

She prepares those Things which are needful for the next Vintage.

A. Agit prudenter.

She does prudently.

B. Quomodo probabis istud?

How will you prove that?

A. Nam in omnibus rebus præparatio diligens est adhibenda.

For in all Things a diligent Preparation is to be used.

B. Quis docuit te istud?

Who taught you that?

A. Quidam pædagogus dictavit e Cicerone.

A certain Master dictated it out of Cicero.

B. Qua occasione?

Upon what Occasion?

A. Cum admoneret me, ut pararem me diligenter ad reddendum pensum postero die.

When he admonished me, that I should prepare myself diligently to say my Task the following Day.

B. Profecto admonerat recte.

Truly he admonished well.

A. Sed revertamur ad propositum; non habetis villicum ad curanda vestra rustica negotia?

But let us return to the Purpose; have you not a Bailly to take Care of your Country Business?

B. Imo, habemus et villicum, et famulos, et ancillas.

Yes, we have both a Bailly, and Men Servants, and Maidens.

A. Quid opus est igitur opera tuæ matris?

What Need is there then of the Assistance of your Mother?

B. Quod

B. Quod novit melius *Because she knows better*
 providere omnibus rebus *to provide for all Things*
 quam isti imperiti ruri- *than those unskilful Coun-*
 colæ. *trymen.*

A. Nihilne amplius? *Nothing more?*

B. Sine me finire propo- *Suffer me to finish my*
 situm. *Purpose.*

A. Putabam te absol- *I thought you had done.*
 visse.

B. Etiam, ut audiivi ex *Moreover, as I have*
 patre, præcipua cura domi- *heard of my Father, the*
 ni requiritur in admini- *chief Care of a Master is*
 stranda re familiari. *required in managing his*
Estate.

A. Ergo tuus pater de- *Therefore your Father*
 beret esse potius ad vil- *ought to be rather at the*
 lam. *Country-house.*

B. Non potest. *He cannot.*

A. Quid prohibet? *What hinders?*

B. Quia est totus occu- *Because he is wholly*
 patus in sua arte. *employed in his Trade.*

A. Caput majorem fruc- *He gets greater Profit*
 tum ex ea re, ut opinor. *from that Thing, as I*
think.

B. Quis dubitat? *Who doubts?*

A. Inde fit ut relinquat *Thence it is that he*
 curam domesticæ rei uxori. *leaves the Care of his*
Domestick Affairs to his
Wife.

B. Est omnino sic. *It is just so.*

A. Sed quando mater *But when will your Mo-*
 revertetur? *ther return?*

B. Vix ante vindemiam *Hardly before the Vin-*
 perfectam. *tage be finished.*

A. Nonne tu ibis vin- *Will not you go to ga-*
 demiatum? *ther Grapes?*

B. Accersar

B. Accersar brevi a matre, ut spero.

I shall be sent for shortly by my Mother, as I hope.

A. Sed, quæso te, quid cogitamus?

But, I pray you, what do we think of?

B. Jam omnes currunt in scholam.

Now all run into the School.

A. Bene res est, curramus et nos, ne simus postremi.

The Thing is well, let us run too, lest we be last.

C O L L. XL.

A. Atat! ecce nunc estis capti, non fatemini?

Aha! See now you are catched, do you not confess?

B. Certe fatemur ingenuæ, sed non dicebamus mala verba; quæso te, mi condiscipule, noli notare nos.

Truly we confess ingenuously, but we did not say bad Words; I pray you, my School fellow, do not set us down.

A. Quid garriebatis? audiui nescio quid de jentaculo.

What were you prating of? I heard I know not what of Breakfast.

B. Illud est, loquebamur de-jentaculo; quia famulus non dedit nobis in tempore.

That is it, we did talk of Breakfast; because the Servant did not give us it in Time.

A. Puto id fuisse, nec certe est valde magnum malum, nisi quod sunt otiosa verba.

I think that was it, neither certainly is it a very great Evil, but that they are idle Words.

B. Sed loquebamur Latine.

But we spoke Latin.

A. Audiui, sed non erat tempus fabulandi; nam, ut scitis, hoc pusillum

I heard, but it was not a Time for talking; for, as you know, this little

fillum *temporis* a merenda debet esse valde pretiosum vobis, quum sit dicatum studio; scilicet, ut quisque præparet se ad reddenda ea præceptoribus quæ præscripserint. Nonne dico verum?

B. Certe dicis verum, debuissimus legere simul de testamento, quæ oportebit reddere mox; sed ignosce, quæso, suavissime condiscipule, erimus posthac prudentiores, et faciemus nostrum officium diligentius.

A. Si feceritis sic, præceptor amabit vos; nonne videtis quemadmodum diligit bonos pueros et studiosos? nec diligit solum, sed laudat et remuneratur.

B. Scimus ista et experimur quotidie.

A. Mementote ergo, et facite promissa.

B. Tacebis hanc culpam igitur?

A. Tacebo, sed ea lege, ut caveatis recidere.

little Time after Drinking ought to be very precious to you, seeing it is dedicated to study; to wit, that every one may prepare himself to say those Things to the Masters which they have set us. Do not I say true?

Certainly you say true, we ought to have read together out of the Testament, what we must say by and by; but pardon us, I pray, most sweet School-fellow, we will be hereafter more prudent, and will do our Duty more diligently.

If you do so, the Master will love you; do not you see how he loves good Boys and studious? nor does he love them only, but commends and rewards them.

We know those Things and experience them every Day.

Remember then, and do what you promise.

Will you conceal this Fault then?

I will conceal it, but upon this Condition, that you have a Care of falling into it again.

B. Cave-

B. Cavebimus, *Christo* We will take heed,
favente. *Christ* favouring.

C O L L. XLI.

A. Quid mater dedit tibi in merendam? What did your Mother give you for drinking?

B. Vide. See.

A. Est caro, sed quænam? It is *Flesh*, but what?

B. Bubula. Beef.

A. Utrum est recens an salita? Whether is it fresh or salt?

B. Est bubula salita. It is *Beef* salted.

A. Utrum est pinguis an macra? Whether is it fat or lean?

B. Eho inepte, nonne vides esse macram? Ho you *Simpleton*, do not you see it is lean.

A. Annon mallet esse vitulinam aut vervecinam? Had you not rather it were *Veal* or *Mutton*?

B. Utraque est bona, sed præ cæteris hædina placet mihi, præsertim assa. Both is good, but above the rest *Kid* pleases me, especially roasted.

A. Hem delicatule, habesne tam doctum palatum? Ho you dainty *Fellow*, have you so learned a *Palate*?

B. Dico ut sentio, non enim est mentiendum. I speak as I think, for we must not lie.

A. Mendacia absint a nobis, nam sumus filii Dei, et fratres Christi, qui est veritas ipsa, ut ipse, loquens de se, testatur. Lies be far from us, for we are the *Sons* of *God*, and the *Brethren* of *Christ*, who is *Truth* itself, as he, speaking of himself, witnesseth.

B. Sed *ad rem*, amo
suillam aspersam modico
sule, et bene coctam.

A. O *mirificam grati-*
am Dei! qui dat nobis tot
genera *opsoniorum*, et tam
bona.

B. Quot *pauperes* putas
esse in hac urbe, qui vic-
titant *bordeaceo pane solo*,
neque tamen ad saturita-
tem?

A. Non dubito *esse* mul-
tos, *praesertim* tanta *cari-*
tate annonae.

B. Itaque *quantas gra-*
tias debemus agere Deo, in
tanta *copia bonarum re-*
rum?

A. Magnifice *praedice-*
mus ejus beneficia igitur,
atque *interim precemur*
ut misereatur inopiae su-
orum pauperum.

B. Utinam *ipse afficiat*
corda nostra suo spiritu pe-
nitus ad eam rem.

A. Ita *precor.*

But *to the Matter*, I
love *Pork sprinkled with a*
little Salt, and well boiled.

O *the wonderful Favour*
of God! who gives us so
many *Kinds of Victuals*, and
so good.

How many *Poor* do you
think *there are* in this *City*,
who live on Barley Bread
only, neither yet to *Ful-*
ness?

I do not doubt *there*
are many, especially in so
great a *Dearth of Victuals.*

Therefore *both great*
Thanks ought we to give
to *God*, in so great *Plenty*
of good *Things?*

Let us highly extol *his*
Benefits then, and in the
mean *Time* let us pray that
he would pity *the Want* of
his *Poor.*

I wish *he* would move
our Hearts by his *Spirit*
thoroughly to that *Thing.*

So *I pray.*

COLL. XLII.

A. Quid rides?

B. Nescio.

A. Nescis? *est magnum*
signum stultitiae.

What do you laugh at?
I know not.

Dost thou not know?
it is a great Sign of Folly.

B. Vocas

B. Vocas me stultum igitur?

Do you call me a Fool then?

A. Minime vero, sed dico tibi esse argumentum stultitiæ, cum quis ridet, et nescit causam ridendi.

No indeed, but I tell you it is an Argument of Folly, when any one laughs, and knows not the Cause of his laughing.

B. Quid est stultitia?

What is Folly?

A. Si evolvas Catonem diligenter, invenies istud quod quæris.

If you turn over Cato diligently, you will find that which you want.

B. Nunc non habeo Catonem meum, et volo agere aliam rem.

Now I have not my Cato, and I will do another Thing.

A. Quod negotium habes?

What Business have you?

B. Habeo aliquid de rudimentis ediscendum.

I have something of the Rudiments to get.

A. Interim, quæris fabulari, ineptule?

In the mean time, do you seek to talk, you Simpleton?

B. Dic mihi, quæso, de stultitia in Catone.

Tell me, I pray, of Folly in Cato.

A. Est summa prudentia simulare stultitiam loco; annon didicisti hoc?

It is the greatest Prudence to feign Folly in Place convenient; have not you learnt this?

B. Imo, sed non recordabar.

Yes, but I did not remember it.

A. Quum eris domi, inspice librum tuum.

When you are at Home, look upon your Book.

B. O quantas gratias ago tibi! ego proponam istam quæstionem alicui, qui non poterit respondere mihi, et sic erit victus.

O how great Thanks I give you! I will propose that Question to somebody, who will not be able to answer me, and so he will be capt.

A. Tace puer, tace, et
studeto ne vapules.

Hold your Tongue Boy,
hold your Tongue, and
study lest you be whipped.

B. Non multum curo,
ego teneo prælectionem sere.

I do not much care, I
can say my Lesson almost.

A. Nisi taceas, dicam
observatori, qui notabit te
statim.

Unless you hold your
Tongue, I will tell the
Monitor, who will set you
down presently.

B. Mane, mane, dicam
nihil amplius.

Stay, stay, I will say
nothing more.

A. Sed memento id quod
dixi tibi.

But remember that which
I said to you.

B. Quidnam est?

What is it?

A. Ne rideas unquam
sine causa.

Do not laugh at any
Time without a Cause.

B. Sed non est malum
ridere.

But it is not Harm to
laugh.

A. Non dico istud.

I do not say that.

B. Quid igitur?

What then?

A. Est stultum ridere
sine causa.

It is foolish to laugh
without a Cause.

B. Nunc intelligo.

Now I understand.

A. Recordare sæpe.

Remember often.

C O L L. XLIII.

A. Scribis serio an in-
eptis?

Do you write in Earnest
or play the Fool?

B. Equidem scribo serio,
nam cur abuterer meo
tempore? sed cur rogas
istud?

Truly I write in Earnest,
for why should I abuse my
Time? but why do you
ask that?

A. Quia vidi aliquando
cum scriberes melius.

Because I have seen
sometimes when you wrote
better.

B. Scribo

B. Scribo interdum melius.

A. Qui fit igitur, ut scribas nunc tam male?

B. Adjumenta scribendi bene desunt mihi.

A. Quænam?

B. Bona charta, bonum atramentum, et bona penna; nam hæc charta, ut vides, perfluit misere, atramentum est aquosum et subalbidum, penna mollis, et male parata.

A. Cur non providisti omnia ista mature?

B. Pecunia defuit mihi, et etiam nunc deest.

A. Incidisti in istud vulgare proverbium, omnia desunt illi cui pecunia deest.

B. Sic agitur mecum.

A. Sed quando speras te accepturum?

B. Meus pater mittet ad me, aut ipse veniet in proximo mercatu.

A. Ego volo juvare te interea.

I write sometimes better.

How comes it to pass then, that you write now so badly?

The Helps of writing well are wanting to me.

What?

Good Paper, good Ink, and a good Pen; for this Paper, as you see, sinks miserably, my Ink is watery and whitish, my Pen soft, and badly made.

Why did you not provide all those Things in Time?

Money was wanting to me, and even now is wanting.

You have fallen upon that common Proverb, All Things are wanting to him to whom Money is wanting.

So it fareth with me.

But when do you hope that you will receive?

My Father will send to me, or will come himself the next Market.

I will help you in the mean time.

B. Siquidem potes id, affeceris me magno beneficio.

A. Accipe hos sex asses ad emendam chartam, et alia necessaria.

B. Quam vere illud dictum est, amicus certus cernitur in incerta re? sed quid impellit te ut facias tam benigne mihi ultro?

A. Illa charitas Dei, quæ, ut Paulus ait, effusa est in nostris cordibus.

B. Vis divini Spiritus est mira, qui est autor ejus charitatis; sed interim cogitandum est mihi, quomodo referam tibi gratiam.

A. Est parva res, omitte istam cogitationem, tantum redde mutuum, quum erit commodum tibi.

B. Reddam, ut spero, propediem.

A. Eamus ad precationem, ne notemur.

B. Adde unum si placet.

A. Quid est?

B. Ne mittamur inccernati cubitum hodie.

A. ha, ha, he.

If so be you can do that, you will oblige me with a great Kindness.

Take these six Pence to buy Paper, and other Things necessary.

How truly was that said, A sure Friend is tried in a doubtful Matter? but what moveth thee that thou shouldest do so kindly to me of thy own Accord?

That Love of God, which, as Paul says, is shed abroad in our Hearts.

The Force of that divine Spirit is wonderful, who is the Author of that Charity; but in the mean time I must think, how I may make you a Requital.

It is a small Thing, lay aside that Thought, only restore what is lent, when it shall be convenient for you.

I shall restore, as I hope, forthwith.

Let us go to Prayer, lest we be set down.

Add one Thing if you please.

What is it?

Lest we be sent supperless to Bed to Day.

Ha, ha, he.

C O L L. XLIV.

A. Quota hora surrexisti hodie?

B. Paulo ante quintam.

A. Quis expergescit te?

B. Nemo.

A. An cæteri surrexerunt?

B. Nondum.

A. Non ivisti excitatum illos?

B. Non ivi.

A. Quamobrem?

B. Nescio, nisi quia non putabam illud pertinere ad me.

A. Annon illi excitant te interdum?

B. Imo sæpissime.

A. Debuiisti igitur facere simile.

B. Debui fateor.

A. Memento igitur ut facias posthac.

B. Meminero Deo juvante.

A. Sed quid fecisti ex quo surrexisti e lecto?

B. Primum precatus sum cælestem patrem, flexis genibus, in nomine filii ejus nostri Domini Jesu Christi.

At what a Clock did you rise to Day?

A little before Five.

Who awaked you?

No Body.

Have the rest risen?

Not yet.

Did not you go to call them?

I did not go.

What for?

I know not, unless because I did not think that belonged to me.

Do they not call you sometimes?

Yes very often.

You should then have done the like.

I ought I confess.

Remember then that you do so hereafter.

I will remember God helping.

But what did you do since you rose out of Bed?

First I prayed to the Heavenly Father, upon my bended Knees, in the Name of his Son our Lord Jesus Christ.

A. Bene factum, quid postea? Well done, what afterwards?

B. Deinde ornavi me, et curavi meum corpus mediocriter, ut decet Christianum; postremo, contuli me ad quotidiana studia. Then I dress me, and took Care of my Body indifferently, as becomes a Christian; lastly, I betook myself to my daily Studies.

A. Si pergas sic facere, ne dubites quin Deus adjuvet tua studia. If you go on so to do, do not doubt but God will help your Studies.

B. Juvit me semper adhuc pro ejus benignitate, nec derelinquet me ut spero. He hath helped me always hitherto out of his Kindness, nor will he leave me as I hope.

A. Loqueris recte, non frustrabit tuam spem. You say rightly, he will not frustrate your Hope.

B. Superiore anno d'dici in Catone, retine spem, spes una nec relinquit hominem morte. The last Year I learnt in Cato, retain Hope, Hope alone does not leave a Man in Death.

A. Fecisti bene quod retinueris, nam est egregia sententia, et digna Christiano. You have done well that you have retained it, for it is an excellent Saying, and worthy of a Christian.

B. Atqui autor ejus libri non fuit Christianus. But the Author of that Book was not a Christian.

A. Non fuit, est certa res. He was not, it is a certain Thing.

B. Unde igitur sumpsit tot egregias sententias? From whence then did he take so many excellent Sentences?

A. Maxime

A. Maxime ex ethnicis philosophis; nam et ipsi illuminati divino spiritu dixerunt plurima quæ sunt consentanea verbo Dei, quod tu quoque potes videre aliquando, si prosequare studium literarum.

B. Ego prosequar, ut spero, dummodo Deus det patri longiorem vitam.

A. Precare diligenter, et ex animo, ut illud contingat.

B. Precor id quotidie sæpe.

A. Dominus Deus det tibi perseverantiam in omni bono opere.

B. Precor tibi idem quod optas mihi, et ago gratias, quod monueris me tam fraterne.

Chiefly out of the Heathen Philosophers; for also they being enlightened with the divine Spirit have said very many Things which are agreeable to the Word of God, which you also may see sometime, if you follow the Study of Letters.

I shall follow, as I hope, so be God give my Father a longer Life.

Pray diligently, and from your Soul, that that may happen.

I pray for that every Day often.

The Lord God give you Perseverance in every good Work.

I wish you the same that you wish me, and I give you Thanks, that you have admonished me so like a Brother.

C O L L. XLV.

A. Salve, condiscipule.

God save you, School-fellow.

B. Sis tu salvus quoque.

Be you safe too.

A. Quota hora est?

What a Clock is it?

B. Audies quintam mox,

You will hear Five by and by.

A. Bene habet, *aderimus* mature *satis*.

B. Gaudeo *me* occurriffe *tibi*, ut colloquamur euntes, *Latine*, tantisper.

A. Sane *ea* est utilis et *jucunda* exercitatio.

B. Quoties *incido* in aliquem *ex istis* dissolutis *nebulonibus*, mallem offendiffe *rhedarium*, nam non licet *mihi* per *eos* cogitare aliquid *in via*.

A. Nil mirum, nam fere sunt ejusmodi, ut neque velint loqui quidpiam boni, neque sustineant audire.

B. Quid agas cum illis, qui curant nihil, nisi ut expleant suas libidines.

A. Crepant nihil aliud nisi suas cupedias, et computationes in privatis cauponulis.

B. Irrident nos etiam plenis buccis, quod loquamur *Latine* per vicos; sed illud est pessimum omnium, quod numquam patiuntur se admoneri.

It is well, we shall be there Time enough.

I am glad I met you, that we may talk together as we go, in *Latin*, a little.

Truly that is an useful and pleasant Exercise.

As oft as I light upon any of those dissolute Rascals, I had rather have found a Carter, for I cannot for them think of any Thing in the Way.

No wonder, for commonly they are of that Sort, that they neither will speak any good Thing, nor endure to hear it.

What can you do with them, who regard nothing, but that they may satisfy their Lusts.

They talk of nothing else but their Dainties, and Clubs in private Ale-houses.

They laugh at us too with full Cheeks, because we talk *Latin* in the Streets; but that is the worst of all, that they never suffer themselves to be admonished.

A. Quia,

A. Quia, scilicet, ut propheta ait, timor Dei non est ante oculos eorum.

B. Si occæperis commo-
nere quid amice, audies
statim, tace concionator,
obtundis me; quod si dix-
eris, deferam te ad præcep-
torem, aut ad observato-
rem; Oh! egone curo, in-
quiant? tu non audes, nam
si accusares me, non ferres
impune.

A. Imo verberabunt te
continuo, si locus sit remo-
tus ab arbitris.

B. Profecto cum quidam
eorum offendisset me nuper
in quodam recessu, impegit
mibi duos ingentes cola-
phos in utramque malam,
et aufugit continuo.

A. Quid tu faciebas in-
terea quæso?

B. Quid quæris? istud
fuit adeo subitum, ut vix
potuerim aspicere hominem.

A. Sed qui pervenimus
ad scholam tam cito et
sensim?

Because, to wit, as the
Prophet says, the Fear of
God is not before their
Eyes.

If you begin to advise
them any Thing as a Friend,
you will bear presently, hold
your Tongue Preacher, you
teaze me; but if you say,
I will carry thee to the
Master, or to the Monitor;
Oh! do I care, say they?
thou darést not, for if you
should accuse me, you should
not bear it unpunished.

Yea they will beat thee
immediately, if the Place
be remote from Witnesses.

Truly when one of them
had found me lately in a
retired Place, he gave me
two very great Claps on
each Cheek, and ran away
immediately.

What did you in the
mean Time I pray?

Why do you ask? that
was so sudden, that I could
scarce see the Man.

But how are we come
to the School so soon and
leisurely?

B. Sic

B. Sic solet evenire fere
confabulantibus.

So it uses to happen
commonly to those that talk
together.

A. Age, ingrediamur
sine murmure et strepitu,
ne offendamus studentes.

Come, let us enter with-
out Noise and Stir, lest we
disturb those that are stu-
dying.

C O L L. XLVI.

A. Quid ais de scalpel-
lo, quod emi tibi nudius ter-
tius, estne bonum?

What say you about the
Penknife, which I bought
you the other Day, is it
a good one?

B. Imo vero est opti-
mum, sed me miserum!
perdidi.

Ay indeed it is a very
good one, but woe's me!
I lost it.

A. Eho! quid ais, quo-
modo id accidit?

How! what say you, how
happened that?

B. Cum redirem foris
excidit mihi in vico.

As I was coming from
abroad it dropt from me
in the Street.

A. Unde excidit?

Whence dropt it?

B. E theca mea quam
reliqui imprudenter aper-
tam.

Out of my Sheath which
I left imprudently open.

A. Quomodo recupe-
rasti?

How did you recover it?

B. Affixi chartulam sta-
tim januae, post prandium
quidam puer sextae classis
retulit mihi.

I put a Note forthwith
upon the Gate, after Din-
ner a certain Boy of the
sixth Form brought it me.

A. Utinam omnes essent
tam fideles, qui reperiunt
amissas res.

I wish all were so faith-
ful, who find lost Things.

B. Profecto

B. Profecto sunt pauci qui restituent, si sit res alicujus pretii.

A. Et tamen id præcipitur nominatim verbo Dei.

B. Quidni? nam est species furti, si quis retineat alienam rem inventam, modo sciat cui sit reddenda.

A. At plerique putant se possidere jure, quicquid invenerint amissum.

B. Illi errant quidem gravissime.

A. Verum, ut redeamus ad sermonem inceptum, quid dedisti puero qui invenit scalpellum tuum?

B. Dedi sextantem, et aliquot juglandes, laudavi eum præterea, et admonui facere idem semper.

A. Fecisti recte, enim sic reddet libentius alias, si quid repererit; sed quid si perdidisses?

B. Tulissem æquo animo, et emissem mihi aliud.

Truly there are few who will restore, if it be a Thing of any Price.

And yet that is commanded expressly by the Word of God.

What else? for it is a Kind of Theft, if any one keep another's Thing found, if he know to whom it is to be restored.

But most People think that they possess by Right, whatsoever they find that is lost.

They mistake indeed very grievously.

But, that we may return to the Discourse begun, what did you give the Boy who found your Penknife?

I gave him a Double, and some Walnuts, I commended him besides, and admonished him to do so always.

You have done well, for so he will restore more willingly another Time, if he find any Thing; but what if you had lost it?

I should have born it with a patient Mind, and bought myself another.

A. Tulisses

A. Tulisses ita æquo animo?

Would you have born it so patiently?

B. Certe non sine aliqua molestia.

Verily not without some Trouble.

A. Non æquo animo igitur; sed nolo urgere te arctius.

Not with a contented Mind then; but I will not urge you too closely.

B. Non sumus theologi.

We are not Divines.

A. Quid ergo?

What then?

B. Grammaticuli.

Little Grammarians.

A. Et imperiti quidem.

And unskilful ones indeed.

B. Debemus precari Deum tanto diligentius, ut liberet nos per Evangelium ab tenebris ignorantiae.

We ought to pray to God so much the more diligently, that he would free us by the Gospel from the Darkness of Ignorance.

A. Faciemus id vero, si pareamus sanctis admonitionibus quas audimus quotidie a præceptore, et sæpe a concionatoribus, ministris divini verbi.

We shall do that indeed, if we obey the holy Admonitions which we hear every Day from the Master, and often of the Preachers, the Ministers of the divine Word.

B. Vide quantum amissio mei scalpelli profuerit nobis.

See how much the losing of my Penknife hath profited us.

A. Gratulor tibi dupliciter ob eam rem, primum quod emerim recte tibi, deinde quod recuperaveris amissum.

I congratulate you doubly for that Thing, first that I bought it well for you, and then that you recovered it being lost.

B. Habeo tibi gratiam.

I give you Thanks.

C O L L. XLVII.

A. Non videris mihi
nimis occupatus.

B. Mediocriter.

A. Quid si facias mihi
duas aut tres pennas?

B. Sit satis tibi, si fa-
ciam unam: ostende mihi
calamos. Profecto sunt op-
timi, et ad scribendum ap-
tissimi.

A. Unde nosti istud?

B. Quia sunt amplo
caule, firmo et nitido;
nam molles, et qui habent
caulem breviorum, sunt pa-
rum utiles ad scribendum.

A. Gaudeo me emisisse
utiliter.

B. Non abs re; sed
quanti?

A. Dedi duos quadran-
tes pro his tribus.

B. Pretium est vile pro
bonitare rei; de quo e-
misti?

A. De quodam circum-
foraneo.

B. Mercatores nostri op-
pidi vendunt multo pluris.

A. Et tamen audent
dicere interdum constare
sibi pluris quam vendunt.

2

You do not seem to me
over busy.

Indifferently.

What if you make me
two or three Pens?

Let it be enough for
thee, if I make one: shew
me the Quills. Truly they
are very good ones, and
very fit for writing.

How know you that?

Because they are of a
large Barrel, firm and
neat; for soft ones, and
those that have a shorter
Barrel, are little useful
for writing.

I am glad I bought
them well.

Not without Reason;
but for what?

I gave two Farthings
for these three.

The Price is cheap for the
Goodness of the Thing; of
whom did you buy them?

Of a certain Pedlar.

The Tradesmen of our
Town sell them much dearer.

And yet they dare say
sometimes that they cost
them dearer than they sell
them for.

B. Ea

B. *Ea est fere consuetudo mercatorum, nam proficiunt nihil, nisi mentiantur admodum, ut Cicero ait.*

A. *Sed age, ne remorete diutius, agamus id quod instat.*

B. *Expediero cito, aspice me diligenter, ut discas.*

A. *Aspicio intentis oculis, sed opus esset mihi longiori spatio.*

B. *Illud ergo fiet in cubiculo, si velis me invisere.*

A. *Quo tempore?*

B. *Post missionem scholæ, hoc est hora nona matutina, vel quarta pomeridiana. Nunc habes duas penas recte accommodatas in tuum usum, ni fallor; servabis hanc tertiam tibi in aliud tempus.*

A. *Accipe tibi, si placeat.*

B. *Quin serva tibi, multæ adseruntur mihi domo.*

A. *Ago tibi gratias, vale.*

That is commonly the Custom of Tradesmen, for they profit nothing, unless they lie much, as Cicero says.

But come, that I may not hinder you any longer, let us do that which is in Hand.

I shall dispatch soon, look at me diligently, that you may learn.

I look with intent Eyes, but there would be Need for me of longer Time.

That then shall be done in the Chamber, if you will visit me.

At what Time?

After the dismissing of School, that is at nine a Clock in the Morning, or four in the Afternoon. Now you have two Pens well fitted for your Use, unless I am mistaken; you may keep this third for yourself against another Time.

Take it for yourself, if you please.

But keep it for yourself, many are brought me from Home.

I give you Thanks, farewell.

B. Sed

B. Sed *beus*, ne parcas
meo labori.

A. Tu *quoque* utere *me*
et *meis rebus* vicissim, *si*
quid opus fuerit.

B. Vale, et dic *salutem*
patri et universæ familiæ,
meo nomine.

But *ho*, do not spare
my Labour.

Do you *likewise* use *me*
and my *Things* again, if
you have *Occasion*.

Farewel, and wish *Health*
to your Father and all the
Family, in *my Name*.

C O L L. XLVIII.

A. Quid *es* tristis?

B. *Ægroto*.

A. Quid *morbi* est?

B. Nescio.

A. Sed tamen *estne* gra-
vis?

B. Non *admodum*, gra-
tia *Deo*.

A. Quidnam *dolet* tibi?

B. *Caput*.

A. Quid, *totumne* caput?

B. Non *certe*.

A. Quæ *pars* igitur?

B. Sinciput, *quid* faci-
am?

A. *Quiesce*, et mox *eris*
sanus; nam sic *audivi* ex
matre, *esse* nullum *reme-*
dium præsentius *doloribus*
capitis quam *quietem*.

B. Atqui *sunt* varii *mor-*
bi capitis.

Why *are* you sad?

I am sick.

What *Distemper* is it?

I know not.

But yet is it a *grievous*
one?

Not *very much*, Thanks
to *God*.

What *pains* you?

My Head.

What, *all* your Head?

No *certainly*.

What *Part* then?

The Fore-part, *What*
shall I do?

Rest you, and by and by
you will be well; for so I
have heard of my Mother,
that there is no *Remedy*
more effectual for the Pains
of the Head than Rest.

But *there are* various
Distempers of the Head.

A. Et

A. Et *varia* remedia
fortasse; sed *quid* est *faci-*
lius quam *tentare* id *quod*
dixi tibi?

B. Non nocebit *quidem*
experiri, ut *spero*.

A. Sed *ubi* *quiescam*?

B. Domi *vestræ in lecto*.

A. Mater *non sinet*.

B. Imo, *si* dixeris te
ægotare.

A. Atqui *putabit* me
simulare.

B. Potest *feri*, sed *quid*
dubitas *facere* *periculum*?

A. Das *mibi* *bonum*
consilium.

B. Utere, *si* vis

A. Faciam *profecto*; sed
unum *restat*.

B. Quid *est*?

A. Venia *impetranda* *est*
a præceptore.

B. Adi *et* *pete*.

A. Quid *si* *nolit dare*?

B. Imo *facillime*.

A. Qui *scis* *istud*?

B. Quia *credit* *facile*,
nisi *iis* *qui* *fesellerunt* *eum*
aliquoties.

A. Nunquam *feselli* *eum*
sciens.

And *various* Remedies
perhaps; but *what* is *easier*
than to try that *which* I
said to you?

It will not hurt *indeed*
to try, as I *hope*.

But *where* shall I rest?

At your House *in the Bed*.

My Mother will not
suffer it.

Yes, if you say you are
not well.

But *she* will think I
dissemble.

It may be, but *why*
do you doubt to make a
Trial?

You give me good
Counsel.

Use it, if you will.

I will do it *indeed*; but
one Thing remains.

What is it?

Leave is to be asked of
the Master.

Go to him and ask.

What if he will not
give it.

Yes *very easily*.

How do you know that?

Because he *believes* *ea-*
sily, *unless* those *who* have
often deceived him.

I never deceived him
knowingly.

B. Ito

B. Ito igitur confiden-
ter.

A. Nunc eo.

B. Sed heus, meditare
quid sis dicturus, ne forte
hæreas loquendo.

A. Mones bene, non ac-
cedam imparatus.

Go then confidently.

Now I go.

But ho, consider what
you are to say, lest perhaps
you flammer in speaking.

You advise well, I will
not come unprepared.

C O L L. XLIX.

A. Ades mihi optatus,
quærebam aliquem qui vel-
let certare mecum, sed om-
nes currunt ad lusum; sed
quid ais?

B. Quid ego malim
quam contendere pacifice
tecum de nostris studiis;
sed quid argumentum pe-
tis certandi; visne repetere
Tullii epistolas?

A. Malo repetere ali-
quot carmina ex Catone.

B. Quamobrem?

A. Quia aliquot præ-
lectiones restant ediscendæ
mibi de Catone, nam scis
me ægrotasse fere duas
hebdomadas.

B. Memini; vis igitur
ut dicamus secundum li-
brum moralium disticho-
rum?

You come to me wished
for, I was seeking some-
body that would contest
with me, but all run to
play; but what say you?

What had I rather do
than contend peaceably with
you about our Studies; but
what Subject do you desire
to contest about; will you
repeat Tully's Epistles?

I had rather repeat some
Verses out of Cato.

What for?

Because some Lessons re-
main to be got by me out
of Cato, for you know
I was sick almost two
Weeks.

I remember; will you
then that we say the second
Book of moral Distichs?

A. Est

A. Est nimis longus in
hanc horam.

It is too long for this
Hour.

B. Quid ita?

Why so?

A. Quia ludendum est
nobis aliquandiu, ut exer-
ceamus corpus ad conser-
vandam valetudinem.

Because we must play
sometime, that we may
exercise the Body to pre-
serve Health.

B. Repetamus igitur
tertium librum, quia est
brevissimus.

Let us repeat then the
third Book, because it is
the shortest.

A. Sed volo judicem.

But I would have a
Judge.

B. Solomon est præsto,
qui sequitur me ob eam
rem.

Solomon is here, who
follows me for that Matter.

A. Vin' tu Solomon au-
dire nos?

Will you Solomon hear
us?

S. Quid estis dicturi?

What are you to say?

A. Tertium librum mo-
ralium distichorum.

The third Book of Mo-
ral Distichs.

S. Nonne dicetis al-
terni?

Will not you say in
Turns?

A. Scilicet, uterque su-
um distichum.

Yes, each his Distich.

S. Sed pueri, ne erretis,
nolo audire vos tanquam
judex.

But Boys, that you may
not mistake, I will not hear
you as a Judge.

A. Cur non?

Why not?

S. Ne fortasse alteruter
amicorum offendatur mea
sententia.

Lest perhaps one of my
Friends should be offended
with my Sentence.

A. In quo eris adjutor
nobis igitur?

In what will you be a
Helper to us then?

S. Notabo diligenter
lapsus utriusque in chartu-
la, deinde referetis ad præ-
ceptorem.

I will mark diligently
the Slips of each in a little
Paper, and then you shall
carry it to the Master.

A. Quid

A. Quid fiet postea?

What shall be done afterwards?

S. Adjudicabit et victoriam et præmium utri videbitur.

He will adjudge both the Victory and the Reward to whom he pleases.

A. Eris igitur tantum testis nobis.

You will be then only a Witness for us.

S. Sic intelligo.

So I mean.

A. Videtur mihi sane optima ratio.

It seems to me indeed a very good Way.

B. Atque ita videtur mihi.

And so it seems to me.

S. Sed unum restat.

But one Thing remains.

A. Quid est?

What is it?

S. Vultis præter manifestos lapsus, hæsitaciones quoque notari?

Will you besides your manifest Slips, that your Stammerings also be set down?

A. Sic præceptoris leges de hac re volunt.

So the Master's Laws about this Matter will have it.

S. Date mihi librum in manum, ut possim observare certius.

Give me the Book into my Hand, that I may observe more surely.

A. Tene meum.

Take mine.

B. Incipiamne?

Shall I begin?

A. Æquum est, quia tu provocatus es a me.

It is fair, because you have been challenged by me.

B. Audi, quæso, Solomon, sed diligenter.

Hear, I pray, Solomon, but diligently.

S. Cave ne dicas negliger.

See you do not say negligently.

C O L L. L.

A. Gratulor tibi reditum; quando rediisti rure? I congratulate you on your Return; when came you out of the Country?

B. Heri post meridiem. Yesterday after Noon.

A. Rediitne mater? Did your Mother return?

B. Quemadmodum illa duxit me secum, ita rediit. As she carried me with her, so she brought me back.

A. Nonne venit in equo? Did she not come on a Horse?

B. Imo, et tolutario. Yes, and a Pacer.

A. Venisti et tu in equo? Did you come too on a Horse?

B. Eram illi a pedibus. I was her Footman.

A. Non fuit labor itineris molestus tibi? Was not the Fatigue of the Journey troublesome to you?

B. Fuit nulla via difficilis mihi, reditio in urbem erat adeo jucunda; quid quæris? noluissem venire equo. There was no Way difficult to me, the Return into the City was so pleasant; why do you ask? I would not have come on a Horse.

A. Quantum distat vestra villa hinc? How far distant is your Country-house from hence?

B. Quatuor miliaribus, non admodum longis. Four Miles, and those not very long.

A. Sed jam satis de reditu, nunc agamus aliud. But now enough of your Return, now let us do something else.

Fuistine

Fuistine memor tui
promissi? Num rediisti
vacuus?

B. Attuli quantum uva-
rum potui.

A. Quantum igitur?

B. Quasillum.

A. Hui, quasillum! Ti-
bi uni igitur.

B. Imo nobis duobus.

A. Quid tantillum du-
obus?

B. Non poteram ferre
amplius, pro viribus mei
corpusculi; quod si essem
robustus, asportassem onus
asini; nam mater permit-
tebat facile.

A. Utinam adfuissem.

B. Ego et mater desi-
deravimus te plurimum;
sed esto bono animo, ea
reliquit famulum ruri, qui
veniet onustus amplissima
corbe; tum illa dabit tibi
assatim.

A. Aha, nunc loqueris
optata.

B. Eamus domum ad
nos. Videbis nostrum qua-
sillum integrum adhuc, ut
spero.

Have you been *mindful*
of your *Promise*? Have
you returned *empty*?

I have brought as many
Grapes as I could.

How many then?

A Basket.

Ho, a Basket! For
yourself alone then.

Nay for us two.

What so little for two?

I could not bring more,
for the Strength of my lit-
tle Body; but if I were
strong, I should have
brought the Load of an
Ass; for my Mother per-
mitted easily.

Would I had been there.

I and my Mother want-
ed thee very much; but be-
of good Courage, she has
left a Servant in the Coun-
try, who will come loaded
with a very large Basket;
then she will give you
enough.

Aha, now you speak de-
sirable Things.

Let us go Home to us.
You shall see our Basket
whole as yet, as I hope.

A. O lepidum caput!
cupiebam ire salutatum tu-
am matrem, charissimam
mibi.

O pretty Fellow! I was
desirous to go to salute thy
Mother, most dear to me.

B. Profecto feceris gra-
tissimum illi.

Truly you will do a very
acceptable Thing to her.

A. Eamus igitur.

Let us go then.

C O L L. LI.

A. Quid cogitas solus
hic?

What are you thinking
of alone here?

B. Deploro meam mi-
seriam.

I bewail my Misery.

A. Quænam miseria af-
ficit te?

What Misery affects you?

B. Heu, me miserum!
ecce mutavimus classem,
nec est mihi pecunia unde
emam libros.

Alas, woe's me! lo we
have changed our Form,
and I've no Money where-
with I may buy Books.

A. An non pater dat
tibi?

Does not your Father
give you?

B. Dat quidem, sed par-
ce nimis.

He gives indeed, but
too sparingly.

A. Est avarus igitur.

He is covetous then.

B. Non sequitur.

It does not follow.

A. Quid impedit igitur,
quo minus suppeditet tibi
pecuniam?

What binds then, that
he does not allow you Mo-
ney?

B. Paupertas; præterea,
cum peto, miratur opus esse
nobis tot libris.

Poverty; besides, when
I ask, he wonders we have
Need of so many Books.

A. Nihil mirum, præ-
sertim quum sit pauper;
sed interim esto bono ani-
mo, nec afflictes te quæso.

No wonder, especially
when he is poor; but in
the mean time be of good
Courage, and do not afflict
yourself I pray.

Dabo

Dabo operam ut pater juvet te, nam largitur pauperibus libenter, praesertim iis quos novit esse studiosos bonarum literarum.

B. O me felicem! si Deus adjuverit me tua opera.

A. Juvabit, ut spero, sed tu precare interim diligenter, ut reddat animum patris bene affectum erga te.

B. Mones recte, nam ut audiui saepe e sacris concionibus; est Deus solus qui gubernat ac dirigit corda hominum.

A. Ita est.

B. Vale mi Bernarde, qui reddidisti mihi animum.

A. Vale tu quoque Antoni; sed dic mihi quantum opus est tibi.

B. Si haberem decem asses, esset abunde in praesentia.

A. Tace, cras, ut spero, senties divinum auxilium.

I will do my Endeavour that my Father may help you, for he bestows on the Poor willingly, especially those whom he knows to be studious of good Letters.

O happy me! if God shall help me by your Means.

He will help, as I hope, but do you pray in the mean Time diligently, that he may render the Mind of my Father well affected towards thee.

You advise rightly, for as I have heard often out of holy Sermons; it is God alone who governs and directs the Hearts of Men.

So it is.

Farewel my Bernard, who hast restored me my Courage.

Fare you well too Anthony; but tell me how much you have need of.

If I had ten Pence, it would be enough at present.

Hold your Tongue, to Morrow, as I hope, you will perceive the divine Help.

C O L L. LII.

- A. Quid agis ? What are you doing ?
 B. Scribo. I am writing.
 A. Quid scribis ? What are you writing ?
 B. Describo *dictata* I am writing out the
præceptoris. Dictates of the Master.
 A. Quænam ? What ?
 B. Hesternæ. Yesterday's.
 A. Quid, non aderas ? What, was you not
there ?
 B. Imo aderam, sed non Yes I was there, but I
poteram assiequi præceptorem could not overtake the
dictantem. Master dictating.
 A. Quæ res impedi- What Thing hindered
bat te ? you ?
 B. Quod non sederem Because I did not sit
commode satis. conveniently enough.
 A. Veneras serius igi- You came late then.
tur.
 B. Istud est. That is it.
 A. Cedo commentarium Give me your Note-Book,
tuum, egomet scribam tibi. I will write for you.
 B. Quid lucri faciam ? What Gain shall I make ?
 A. Ego descripsero citius I will write it out soon-
quam tu, post ludemus una, er than you, afterwards
ut præceptor concessit ; cedo we will play together, as
librum. the Master granted ; give
 me your Book.
 B. Facerem id quidem I would do that indeed
libenter, sed non audeo. willingly, but I dare not.
 A. Quid times ? What do you fear ?
 B. Præceptoris edictum. The Master's Order.

A. Quod

A. Quod edictum nar-
ras mihi?

B. Nescis eum vetuisse
ne quis scribat alteri sine
ejus permisso?

A. Memini id probe,
sed unde sciet hoc?

B. Rogas? quum exi-
git rationem scripturæ,
causa emendandi, tum ero
captus, nam novit manum
meam; præterea, neque
fallendum est neque men-
tiendum.

A. Vetamur utrumque
verbo Dei.

B. Quid ergo respon-
deam præceptori, quum ille
negarit me scripsisse ista?

A. Res non evadet eo,
ut spero.

B. Nolo subire tantum
periculum tua spe.

A. Vah! es nimium
timidus.

B. At tu es fortasse au-
dacior.

A. Tu scribe igitur
quantum voles, ego confe-
ram me ad ludendum.

B. Abi, quæso, descrip-
sissem jam unam paginam,
nisi interpellasses me.

What Order do you
tell me?

Do not you know that
he forbad any one to write
for another without his
Leave?

I remember that well,
but how shall he know it?

Do you ask? when he
requires an Account of our
Writing, on the Account of
Mending, then I shall be
caught, for he knows my
Hand; besides, we must
neither deceive nor lie.

We are forbid both by
the Word of God.

What then shall I an-
swer the Master, when he
shall deny that I writ that?

The Matter will not
come to that, as I hope.

I'll not undergo so much
Danger for thy Hope.

Fie! you are over ti-
morous.

But you are perhaps
bolder.

Write you then as much
as you will, I will betake
myself to play.

Go, I pray, I should
have writ already one
Page, unless you had in-
terrupted me.

A. *At interim, proficimus aliquid, dum fabulamur Latine.*

But in the mean Time, we benefit something, whilst we talk Latin.

C O L L. LIII.

A. *Quota hora experefactus es hodie?*

At what a Clock did you awake to Day?

B. *Ante lucem, quota hora nescio.*

Before Day, at what a Clock I know not.

A. *Quis experefecit te?*

Who awaked you?

B. *Hebdomadarius excitator venit cum sua lanternâ, pulsavit ostium cubiculi duriter, quidam aperuit, excitator accendit nostram lucernam, inclamavit clara voce, omnes experefacti sunt.*

The weekly Wakener came with his Lanthorn, he knocked at the Door of the Chamber hard, one opened it, the Wakener lighted our Candle, called out with a clear Voice, all awaked.

A. *Narra mihi ordine quid egeris ex illo tempore usque ad finem jentaculi.*

Tell me in Order what you did since that Time till the End of Breakfast.

Vos pueri attendite diligenter, ut discatis imitari hunc vestrum condiscipulum.

You Boys mind diligently, that you may learn to imitate this your School-fellow.

B. *Experefactus sum, surrexi e lecto, indui tunicam cum thorace, sedi in scabello, accepi femoralia et tibialia, indui utraque, calceavi calceos, astrinxi femoralia thoraci ligulis, ligavi tibialia periscelidis super crura.*

I awoke, I arose out of Bed, I put on my Tunick with my Doublet, I sat upon the Bench, I took my Breeches and Stockings, I put on both, I put on my Shoes, I tied my Breeches to my Doublet with Points, I tied my Stockings with my Garters upon my Legs.

Præ-

Præcinxi me cingulo, pexui caput diligenter, aptavi pileolum capiti, indui togam, deinde egressus cubiculo, descendi infra, reddidi urinam in aream ad parietem.

Accepi frigidam aquam ex fistula, lavi manus et faciem, collui os et dentes, deterxi manus et faciem mantili, interea signum datur ad preces tintinnabulo.

Convenimus in privatam aulam, precamur una, accipimus jentaculum ordine a famulo, jentamus in triclinio, sedentes quieti sine murmure et strepitu.

Admonui eos amice quos audiui garrientes inepte, aut loquentes otiosa verba, aut vidi lascivientes, detuli nomina eorum qui non pauperunt ad monitorem, ut notaret eos.

A. Nemone præerat vobis dum jentaretis?

B. Imo, hypodidasclus.

I girt myself with my Girdle, I combed my Head diligently, I fitted my Cap to my Head, I put on my Gown, then going out of my Chamber, I went below, I made Water in the Yard against the Wall.

I took cold Water out of the Bucket, I washed my Hands and Face, I rinsed my Mouth and Teeth, I wiped my Hands and Face with the Towel, in the mean Time the Signal is given to Prayers by the little Bell.

We meet in the private Hall, we pray together, we take our Breakfast in Order from the Servant, we breakfast in the Dining-room, sitting quiet without Muttering and Noise. I admonished them friendly whom I heard prating foolishly, or talking idle Words, or saw playing the Rogue, I carried the Names of those who did not obey to the Monitor, that he might set them down.

Was no Body over you whilst you were at Breakfast?

Yes, the Usher.

A. Quid agebat interea?

B. Ille ambulabat per mediam aulam, tenens librum in manibus, et identidem monens observatorem ut notaret garrientes inepte.

A. Licet igitur emittere nullum verbum tunc?

B. Imo licet, verum ii solent notari, qui confabulantur diu et multis verbis inepte et sine ullo fructu; cæterum licet omnibus tractare jucundos sermones inter se de bonis et honestis rebus, dummodo fiat modeste citra clamorem et contentionem.

A. Hactenus satisfecisti mihi: narrabis cætera a prandio, nisi aliquod negotium intervenerit; eamus nunc in aulam ad prandium, ne simus in mora magistro.

B. Audivi signum modo dari.

A. Datum opportune.

What did he in the mean Time?

He walked through the Middle of the Hall, holding a Book in his Hands, and now and then admonishing the Monitor that he should set down those that prated foolishly.

Is it lawful then to utter no Word at that Time?

Yes it is lawful, but they use to be set down, who talk a long Time and in many Words foolishly and without any Fruit; but it is lawful for all to handle pleasant Discourse amongst themselves of good and honest Things, so it be done modestly without Noise and Contention.

Hitherto you have satisfied me: you shall tell the rest after Dinner, unless some Business intervene; let us go now into the Hall to Dinner, that we may not be a Hindrance to the Master.

I heard the Signal just given.

It was given in good Time.

C O L L. LIV.

A. Ubi finivisti narrationem ante prandium?

Where did you finish your Narrative before Dinner?

B. Quum vellem imponere finem de jentaculo, tu interpellasti me.

When I would have made an End of Breakfast, you interrupted me.

A. Perge igitur narrare reliqua ordine.

Go on then to tell the rest in Order.

B. Dum facimus finem jentandi, posterius publicum signum datur, quisque sumit libros, imus in communem aulam, catalogi singularum classium recitantur ex more, qui adsunt respondent ad nomina.

Whilst we make an End of breakfasting, the latter publick Sign is given, every one takes his Books, we go into the common Hall, the Catalogues of each Class are recited according to Custom, they who are present answer to their Names.

Ego quoque respondeo, absentes notantur in catalogis ab nomenclatoribus; recitatione catalogorum finita, ludimagister ascendit pulpitem ut precetur, jubet nos esse attentos, ac tum precatur publice.

I likewise answer, the Absenters are set down in the Catalogues by the Nomenclators; the reciting of the Catalogues being ended, the Master ascends the Pulpit that he may pray, he orders us to be attent, and then he prays publickly.

Ubi precatus est, inquit, recipite vos quisque in suum auditorium, omnes conveniunt, ego item venio cum meis condiscipulis.

When he has prayed, says he, betake yourselves every one into his Auditory, all meet, I also come with my school-fellows.

Sedeo in meo loco: præceptor ingreditur, inquit de absentibus, deinde sedet in cathedra, et jubet scriptum auctoris pronunciari.

Pronunciamus terni clare voce, ut solemus quotidie, tum jubet nos reddere interpretationem, aliquot ex rudioribus legunt, alii reddunt interpretationem, idque memoriter.

Tandem præceptor exigit Anglicam significationem verborum, doctiores respondent, ego quoque, jussus ab eo respondeo, ille laudat eos qui respondent bene, de quorum numero ego (quod dictum sit sine jactantia) eram unus.

Postea jubet singulas partes orationis tractari ad grammaticam rationem, postremo præscribit palam, quid sit reddendum a prandio.

Octava hora audita imperat precationem, qua finita, monet ut faciamus officium sedulo, tandem dimittit nos.

I sit in my Place: the Master enters, he inquires about the Absenters, then he sits in his Chair, and orders the Writing of an Author to be pronounced.

We pronounce Three with a clear Voice, as we use every Day, then he bids us give the Interpretation, some of the more ignorant read, others give the Interpretation, and that by heart.

At length the Master requires the English Signification of the Words, the more learned answer, I too, being bid by him answer, he commends those who answer well, of whose Number I (which let it be said without boasting) was one.

Afterwards he orders every Part of Speech to be handled according to the Grammatical Way, lastly he prescribes openly, what is to be said after Dinner.

Eight a Clock being heard he orders Prayers, which being ended, he admonishes that we do our Duty diligently, at last he dismisses us.

Eo spectante, eximus ordine, et sine strepitu, et discedimus læti; satisfacine tibi, præceptor?

He looking on, we go out in Order, and without Noise, and we depart joyful; have I satisfied you, Master?

A. Cumulatissime.

Most abundantly.

B. Placetne tibi ut faciam idem de reliquis actionibus hujus diei sub cœnæ tempus?

Doth it please you that I do the same Thing as to the other Actions of this Day about Supper-time?

A. Erit nihil opus.

There will be no need.

C O L L. LV.

A. Non meministi præceptorem monere nos tam sæpe de fugiendis pravis sodalibus?

Do not you remember that the Master doth admonish us so oft about avoiding evil Companions?

B. Ego memini probe.

I remember well.

A. Tamen negligis ejus monita.

Yet you neglect his Admonitions.

B. In quo videor tibi negligere ea?

In what do I seem to you to neglect them?

A. Dicam tibi, modo audias attente.

I will tell you, so be you hear attentively.

B. Dic obsecro, audiam attentissime.

Tell me I pray, I shall hear very attentively.

A. Nunquam vis cavere ab illo impostore?

Will you never beware of that Cheat?

B. Cur caveam?

Why should I beware?

A. Ne depraveris ejus infectione, nam nosti esse pessimum.

Lest you be corrupted with his Infection, for you know that he is very bad.

B. Atqui non sequor sponte, accurris ad me undique.

But I do not follow him of my own accord, he runs to me from all Parts.

B. Nimirum, quia novit te habere pecuniam, et dare libenter et sæpe.

A. Quid igitur suades mihi facere?

B. Dic semel et serio, et quasi sirato animo, quid vis amice? cur sequeris me ubique? omnes clamitant te esse pessimum, ac nolunt esse tui sodales; proinde mitte me posthac, quæso, ne cædar virgis palam tua causa.

A. Quid si velit respondere aliquid?

B. Abrumpe illius sermonem, atque abi celeriter.

A. Ago tibi gratias quod monueris me tam fideliter.

To wit, because he knows you have Money, and give willingly and often.

What then do you persuade me to do?

Say once and seriously, and as it were with an angry Mind, What do you mean Friend? Why do you follow me every where? all say you are very bad, and will not be your Companions; therefore let me alone hereafter, I pray, lest I be beat with Rods openly for your Cause.

What if he would answer something?

Break off his Discourse, and go away quickly.

I give you Thanks that you have admonished me so faithfully.

COLL. LVI.

A. Quid egisti per hos quindecim dies?

B. Ministravi matri quæ ægrotabat.

A. Ain' tu?

B. Sic est profecto.

A. Quo morbo laborabat?

B. Tertianæ febre.

What have you been doing for these fifteen Days?

I waited on my Mother who was sick.

Say you so?

So it is truly.

With what Disease was she troubled?

A Tertian Ague.

A. Con-

A. Convaluitne ?

Is she recovered ?

B. Convalescit paulatim, gratia Deo.

She recovers by little and little, Thanks to God.

A. Quis sanavit eam ?

Who cured her ?

B. Summus medicorum.

The greatest of Physicians.

A. Quis est ille ?

Who is that ?

B. Deus ipse.

God himself.

A. Dubito nihil de hoc, sed cujus opera ?

I doubt nothing of that, but by whose Means ?

B. Domini Sarasini.

Mr. Sarasin's.

A. Is habetur peritissimus medicinae.

He is reckoned very skilful in Physick.

B. Ejus egregiae curationes quotidie probant id.

His excellent Cures every Day prove that.

A. Quibus remediis usus est in curanda tua matre ?

What Remedies did he use in curing your Mother ?

B. Medicamentis.

Medicines.

A. Intellego illud satis, etiamsi tu taceas ; sed dic mihi plane quae fuerint ista medicamenta.

I understand that sufficiently, although you hold your Tongue ; but tell me plainly what were those Medicines.

B. Sine me recordari paulisper.

Let me recollect a little.

A. Dic mihi tandem quae reminisceris ?

Tell me at length what you remember.

B. Duo nomina tantum occurrunt mihi, chlysteres et potiones.

Two Names only occur to me, Clysters and Potions.

A. Quid conferunt ista ?

What good do those ?

B. Eho inepte, rogas quasi ego sim peritus medicinae, itaque si cupis scire amplius quare ipse ab iis potius, qui profitentur

Ho you Fool, you ask as if I were skill'd in Physick, therefore if you desire to know more ask yourself of them rather, who profess

tentur *ista*, hoc est, a medicis et pharmacopolis.

A. Ne succenseas mihi, obsecro.

B. Cur tu es adeo curiosus?

A. Ut ediscam aliquid semper.

B. At vide interim ne voceris percontator.

A. Tamen audi pauca.

B. Loquere.

A. Quamdiu ægrotavit mater?

B. Fere duas hebdomadas.

A. Interea ubi erat pater?

B. Profectus erat Lugdunum ad mercatum.

A. Sed qua hora rediisti in scholam?

B. Hodie mane.

A. Dedistine excusationem præceptori?

B. Dedi.

A. Quid respondit tibi?

B. Inquit bene factum; sed ubi fuisti?

A. Heri ivi rus cum meo patruo.

fess those Things, that is, of the Doctors and Apothecaries.

Be not angry with me, I pray.

Why are you so curious?

That I may learn something always.

But see in the mean Time you be not called a Busy-body.

Yet bear a few Things. Speak.

How long has your Mother been ill?

Almost two Weeks.

In the mean Time where was your Father?

He was gone to Lyons to the Mart.

But at what Hour did you return into the School?

To Day in the Morning.

Have you given your Excuse to the Master?

I have given it.

What did he answer you?

He says well done; but where was you?

Yesterday I went into the Country with my Uncle.

B. Age

B. Age videamus quid
simus reddituri secunda ho-
ra, nam ego quodammodo
sum novus discipulus.

Come let us see what
we are to say at the second
Hour, for I in a Manner
am a new Scholar.

C O L L. LVII.

A. Quid cogitas? cave
tibi obsecro.

What do you think of?
look to yourself I beseech
you.

B. Quid caveam mihi?

Why should I look to
myself?

A. Ne incidas in mor-
bum.

Lest you fall into a Dis-
temper.

B. Ex qua causa?

From what Cause?

A. Ex intemperantia lu-
sus.

From Excess of Play.

B. Unde apparet peri-
culum?

From whence appears
the Danger?

A. Quia totus aestuas,
totus mades sudore.

Because you are all in a
Heat, you are all wet
with Sweat.

B. Admones me recte et
in tempore; profecto non
sentiebam.

You admonish me right-
ly and in Time; truly I
did not perceive it.

A. Desiste si audis me.

Give over if you will
hearken to me.

B. Quis respuat tam fi-
dele consilium?

Who would refuse so
faithful Advice?

A. Deterge faciem su-
dario, et indue te celeri-
ter, ne contrahas subitum
frigus.

Wipe your Face with
your Handkerchief, and
cloath you quickly, lest you
catch a sudden Cold.

B. Habeo tibi gratiam,
nam sum obnoxius morbis.

I give you Thanks, for
I am liable to Diseases.

A. Quid

A. Quid est causæ?

B. Infirmitas valetudinis meæ; nam vides quam imbecillo corpore sum.

A. Debes tanto magis cavere tibi.

B. Novi istud probe, et pater monet me sæpissime; sed quid agas? sumus proxi natura in nostram perniciem.

A. Non est serviendum voluptati, sed consulendum est valetudini temperantia.

B. Memini carmen Catonis in eam sententiam.

A. Ego memini quoque; jam indutus es satis, non opus est ut moreris hic diutius.

B. Vale, amicissime monitor.

A. Vin' tu ut deducam te domum?

B. Nihil opus est, ego belle me habeo beneficio Dei.

What is the Reason?

The Weakness of my Health; for you see of how weak a Body I am.

You ought so much the more to have a Care of yourself.

I know that well, and my Father admonishes me very often; but what can you do? we are prone by Nature to our Destruction.

We must not serve Pleasure, but we must consult our Health by Temperance.

I remember a Verse of Cato to that Purpose.

I remember too; now you are dress'd sufficiently, there is no Need that you should tarry here any longer.

Farewel, most friendly Adviser.

Will you that I bring you Home?

There is no Need, I am very well by the Kindness of God.

C O L L. LVIII.

A. Obsecro te da mihi operam paulisper.

B. Quid est illud ?

A. Nescio quid incidit in meum oculum, quod me valde male habet.

B. In utrum oculum incidit ?

A. In dextrum.

B. Vis inspiciam ?

A. Inspice obsecro te.

B. Aperi quantum potes, et tene immotum.

A. Non possum continere a nictu.

B. Mane, egomet tenebo sinistra manu.

A. Ecquid vides ?

B. Video aliquid minutum.

A. Exime, quæso, si potes.

B. Exemi.

A. O bene factum ! quid est ?

B. Cerne tu ipse.

A. Est mica pulveris.

B. Et quidem adeo exigua ut vix possit cerni.

I pray thee give me thy Help a little.

What is that ?

I know not what has fallen into my Eye, that troubles me very much.

Into which Eye did it fall ?

Into the Right.

Would you that I look into it ?

Look into it I pray thee.

Open it as much as you can, and hold it unmoved.

I cannot keep it from twinkling.

Tarry, I will hold it with my left Hand.

Do you see any Thing ?

I see some little Thing.

Take it out, I pray, if you can.

I have taken it out.

O well done ! what is it ?

See you yourself.

It is a Bit of Dust.

And indeed so small that it can hardly be discerned.

A. Vide

A. Vide quantum doloris tam exigua res adferat oculis.

B. Haud mirum quidem, nam nullum ex exterioribus membris dicitur esse tenerius oculo.

A. Inde etiam fit, ut experiamur nihil esse thaurius nobis.

B. Deus approbat hoc, cum loquens de sua charitate in Judæos, sic ait, Qui tangit vos tangit pupillam oculi mei.

A. Nonne meus oculus rubet?

B. Aliquantulum, quia fricuiſti.

A. Credin' dolere mihi adhuc?

B. Quidni credam, qui expertus ſum talem moleſtiam toties?

A. Experientia eſt magiſtra rerum.

B. Ita dicitur vulgo.

A. Quid præmii dabo iſti medico pro labore?

B. Quantum pacti ſumus.

A. Concluſio eſt brevis, ergo nihil; ſed tamen habeo tibi gratiam.

See how much Pain ſo ſmall a Thing brings to the Eyes.

No wonder indeed, for none of the outward Members is ſaid to be more tender than the Eye.

Thence alſo it is, that we find nothing to be more dear to us.

God approves this, when ſpeaking of his Love towards the Jews, he thus ſays, He that toucheth you toucheth the Pupil of my Eye.

Is not my Eye red?

A little, becauſe you have rubbed it.

Do you think it pains me yet?

What ſhould I but think, who have experienced ſuch Trouble ſo often?

Experience is the Miſtreſs of Things.

So 'tis ſaid commonly.

What Reward ſhall I give to that Phyſician for his Labour?

As much as we have gained for.

The Concluſion is ſhort, therefore nothing; but yet I give you Thanks.

C O L L.

C O L L. LIX.

A. Quid agebas modo cum præceptore?

B. Si cupis scire, percontare illum.

A. Cur celas me?

B. Ne facias palam.

A. Non rogo te, crede mihi, ut proferam id, nam quid proficerem?

B. Quamobrem igitur rogas tam cupide?

A. Ut gaudeam tacitus tecum, si audieris quid boni.

B. Itane venis paratus, ut extorqueas a me, quod creditum est mihi uni, idque a præceptore?

A. Quod dixeris mihi, dixeris surdo et muto.

B. Egone committam meum tergum in tuam fidem?

A. Potes profecto et quidem sine periculo.

B. Nunquam dices tam commode ut persuadeas mihi istud.

What were you doing just now with the Master?

If you desire to know, ask him.

Why do you conceal it from me?

Left you make it publick.

I do not ask thee, believe me, that I may disclose it, for what Good should I get?

Why then do you ask so earnestly?

That I may rejoice silently with myself, if you have heard any Good.

Do you so come prepared, to extort from me, what was trusted to me alone, and that by the Master?

What you shall say to me, you shall say to one deaf and dumb.

Shall I commit my Back to your Credit?

You may truly, and indeed without Danger.

You will never speak so handsomely as to persuade me to that.

A. Dabo

A. Dabo *fidem*, me *tacitum*.

B. Etiam si *jura veris* sanctissime *ter quaterve*, non *prodam*, proinde *desiste* percontari.

A. Hem, *ubi est* nostra *amicitia*?

B. Nescis *illud dictum* sapientis, Quod *velis esse* *tacitum* dixeris *nemini*?

A. Audivi *aliquoties*, sed *quod dictum sit amico*, videtur *dictum* *nemini*, nam *amicus est quasi alter idem*.

B. Dicet *eadem tibi*, qui *volet scire ex te*, et *item alius*, atque *ita perveniet ad aures omnium*; itaque si *vis me esse amicum tibi posthac*, *missum me facito*.

A. Non sum *imperator* ut te *missum faciam*.

B. Pergin' *esse molestus*?

A. Malim *abire quam exhibere tibi molestiam*.

I will give my *Word*, I will hold my *Tongue*.

Although you *swear* most solemnly *three* or *four Times*, I will not *disclose it*, therefore *give over asking*.

How, *where* is our *Friendship*?

Do not you know *that* *Saying of the wise Man*, What you *would have* to be *concealed* tell *no Body*?

I have heard it *several Times*, but *what* is said to a *Friend*, seems said to no *Body*, for a *Friend* is as it were *another self*.

He will say *the same Things* to you, *who would know it of you*, and *likewise another*, and so it will come to the *Ears* of all; therefore if you *will have* me be a *Friend* to you hereafter, *discharge me*.

I am not a *General* that I should *discharge you*.

Do you go on to be *troublesome*?

I had rather go *away* than give you *Trouble*.

COLL. LX.

A. Ubi est natus maximus frater?

Where is your eldest Brother?

B. Ivit in militiam.

He is gone into the War.

A. Quid ais, in militiam?

What say you, into the War?

B. Sic res est.

So the Thing is.

A. Valedixit literis igitur?

Has he bid farewell to Learning then?

B. Jampridem, tædebat eum literarum.

Long since, he was weary of Learning.

A. Quid ita?

Why so?

B. Nescio, nisi quia volebat vivere liberius.

I know not, unless because he had a Mind to live more freely.

A. Quare pater permisit?

Why did your Father let him?

B. Profectus est, patre absente, matre invita.

He went, my Father being absent, my Mother unwilling.

A. O miserum adolescentem!

O miserable Youth!

B. Imo vero miserrimum.

Yes indeed very miserable.

A. Quid faciet?

What will he do?

B. Id quod cæteri qui sequuntur illud genus vitæ; nempe, spoliabit, rapiet, ludet alea, potabit, scortabitur.

That which others who follow that Kind of Life; that is, he will pillage, plunder, play at Dice, he will drink, he will whore.

A. Estne isthæc vita militum?

Is that the Life of Soldiers?

B. Omnino.

Yes altogether.

A. Unde

A. Unde scis istud?

How know you that?

B. Audivi nuper ex patre cum cœnarem.

I heard lately of my Father when we were at Supper.

A. Quorsum narrabat talia?

Why did he talk such Things?

B. Docebat nos nihil esse tutius quam timere Deum, qui custodit parvulos, et inducit eos paulatim in rectam viam.

He taught us that nothing is more safe than to fear God, who keeps little ones, and brings them by little and little into the right Way.

A. Præceptor ipse admonet nos sæpe de his rebus.

The Master himself admonishes us often of these Things.

B. Debemus esse tanto magis solliciti ut amemus parentes et præceptores, quorum opera Deus utitur ad nostram institutionem.

We ought to be so much the more solicitous to love our Parents and Masters, whose Service God uses for our Instruction.

A. Utinam præstemus utrisque quod ipse præcipit nobis in sua lege.

I wish that we may perform to both what he commands us in his Law.

B. Ita Deus faxit.

So God grant.

C O L L. LXI.

A. Fuisse hodie in foro?

Was you to Day in the Market?

B. Fui.

I was.

A. Quando?

When?

B. Post sacram concionem.

After the Sermon.

A. Quid emisti nobis?

What did you buy for us?

B. Fere

B. Fere nihil.

A. Sed quid?

B. Butyrum.

A. Quanti?

B. Quadrante.

A. Tantillum?

B. Non ausus sum emere amplius.

A. Quid timebas?

B. Ne non esset bonum.

A. Fecisti prudenter satis.

B. Cur dicis istud?

A. Quia malim te esse timidiores in hac re quam audaciores.

B. Sed nunquid emisisti præterea?

A. Nihil.

B. Eho, nihilne?

A. Nihil prorsus.

B. Vah, quam parce opsonatus es nobis!

A. Quid aliud potuisssem emere?

B. Quasi nescias quibus cibis soleam oblectari.

A. Seio te amare molliusculum caseum, et pyra, et alios recentes fructus.

B. Dicis recte, cur igitur non emisisti?

Almost nothing.

But what?

Butter.

For how much?

A Farthing.

So little?

I durst not buy more.

What did you fear?

Lest it should not be good.

You did prudently enough.

Why do you say that?

Because I had rather have you to be too timorous in this Matter than too bold.

But did you buy any Thing beside?

Nothing.

Soho, nothing!

Nothing at all.

Fie, how sparingly have you made Provision for us?

What else could I buy?

As if you did not know with what Meats I use to be pleased.

I know that you love soft Cheese, and Pears, and other fresh Fruit.

You say rightly, why then did you not buy?

A. Caseus

A. Caseus erat carior
pro nostra pecuniola.

B. Quid fructus?

A. Alii non erant maturi satis; dubitabam de aliis essentne boni.

B. Miser, non poteras gustare?

A. Atqui istæ mulieres permittunt gustare nihil, nisi affirmes te empturum.

B. Nihil mirum, nam multi gustarent animi causa tantum, esto igitur sapientior alias.

A. Quomodo?

B. Si videris aliquem pulchrum fructum, eme aliquantulum denariolo, ut facias periculum.

A. Quid tum?

B. Si placuerit tibi, tum emito amplius; sin minus, relinquo, et conferto te alio.

A. Est bona cautio.

B. Memineris igitur, ut utaris postea.

A. Ego, ut spero, meminero diligenter; nunquid vis præcrea?

The Cheese was too dear for our Money.

What the Fruits?

Some were not ripe enough; I doubted of others whether they were good.

Wretch, could you not taste?

But those Women permit you to taste nothing, unless you affirm that you will buy.

No wonder, for many would taste for their Pleasure's sake only, be thou therefore wiser another Time.

How?

If you see any fine Fruit, buy some for a little Denier, that you may make Trial.

What then?

If it please you, then buy more; but if not, leave it and betake you to some where else.

It is a good Caution.

You will remember then, that you may use it afterwards.

I, as I hope, shall remember diligently; would you have any Thing more?

B. Ut

B. Ut cures ea quæ sunt
tui officii, ac deinde in-
cumbas studiis.

That you may take Care
of those Things which
are your Duty, and then
mind your studies.

C O L L. LXII.

A. Reverteris tantum
hodie a villa?

Do you return but to
Day from the Village?

B. Tantum hodie, idque
paulo ante prandium.

But to Day, and that a
little before Dinner.

A. Atqui dixeras te fu-
turum illic modo biduum.

But you said you would
be there only two Days.

B. Ita sperabam fore, et
sic pater promittebat.

So I hoped it would be,
and so my Father pro-
mised.

A. Quid obstitit igitur
quo minus redieris citius?

What hindered you then
from returning sooner?

B. Mater detinuit me,
tametsi obsecrabam eam
cum lachrymis, ut me
missum faceret.

My Mother detained
me, although I besought
her with Tears, that she
would let me go.

A. Sed cur remorata
est te tamdiu?

But why did she stay
you so long?

B. Ut comitarer eam in
reditu.

That I might accompany
her in her Return.

A. Quid agebas inte-
rea?

What did you do in the
mean Time?

B. Colligebam fructus
cum nostris rusticis.

I gathered Fruits with
our Country-Folks?

A. Quos fructus?

What Fruits?

B. Quasi autumnales
fructus non sint noti tibi,
pyra, mala, juglandes, cas-
tanæ.

As if autumnal Fruits
were not known to you,
Pears, Apples, Wallnuts,
Chesnuts.

A. O jucunda exerci-
tatio!

O pleasant Exercise!

B. Non est solum ju-
cunda, sed etiam frugi-
fera.

It is not only pleasant,
but also profitable.

A. Sed hoc est malum,
quod interim fructus quin-
que aut sex prælectionum
periit.

But this is bad, that in
the mean Time the Fruit
of five or six Lessons is
lost.

B. Non omnino periit
spero, curabo pro viribus,
ut recuperem aliqua ex
parte.

It is not quite lost I
hope, I will take care ac-
cording to my Ability, that
I may recover it in some
Measure.

A. Quid facies?

What will you do?

B. Describam quam di-
ligentissime potero.

I will write them out as
diligently as I can.

A. Et quid tum?

And what then?

B. Edificam ipsam ora-
tionem auctoris.

I will get by heart the
very Text of the Author.

A. Sed non intelliges
sensum ejus satis.

But you will not un-
derstand his Sense suffi-
ciently.

B. Interpretatio præ-
ceptoris juvabit me, ut as-
sequar sensum magna ex
parte.

The Translation of the
Master will help me, that
I may understand his Sense
in a great Measure.

A. Nec tamen id erit
satis.

Neither yet will that be
enough.

B. Tu aderis mecum
(si placet) per otium, ut
conferamus una.

You shall be with me
(if you please) at your
Leisure, that we may con-
fer together.

A. Faciam libenter e-
quidem, sed istud non suf-
ficiet.

I will do it willingly
indeed, but that will not
suffice.

B. Non

B. Non possum facere amplius.

I cannot do more.

A. Quanto præstitisset audire magistrum ipsum.

How much better had it been to hear the Master himself.

B. Sane multo præstiterat; sed quando non contigit mea culpa, non possum accusare meipsum in hac parte.

Truly it had been much better; but seeing it did not happen by my Fault, I cannot accuse myself in this Part.

A. Dicis recte; fac igitur habeas bonum animum, nam quod ego disputavi tecum pluribus verbis de hac re, non feci, ideo, ut adducerem te in desperationem, sed totum illud profectum est ex meo singulari amore in te.

You say right; see then that you have a good Courage, for that I disputed with you in more Words about this Matter, I did not do it, therefore, that I might bring you into Despair, but all that proceeded from my singular Love for you.

B. Illud non est dubium mihi, quo fit ut habeam majorem gratiam tibi.

That is not doubtful to me, whence it is that I give the greater Thanks to you.

A. Sed ecce, tintinnabulum vocat nos ad cœnam.

But lo, the little Bell calls us to Supper.

C O L L. LXIII.

A. Audivi tuum patrem venisse ad gymnasium hodie.

I heard your Father came to School to day.

B. Audivisti verum.

You heard the Truth.

A. Qua gratia venit?

Upon what Account came he?

B. Ut numeraret pecuniam præceptori pro alimentis meis, et simul ut commendaret me illi.

A. Nunquamne commendarat te antea?

B. Imo, sæpissime.

A. Quid sibi vult ista tam frequenti commendatione?

B. Amat me.

A. Quid tum?

B. Ideo cupit me erudiri diligenter.

A. Quid si commendat ut vapules sæpius?

B. Ea est fortasse causa, sed quid tum? non diligit me propterea minus.

A. Unde colligis istud?

B. Quia correctio est tam necessaria puero quam alimentum.

A. Dicis verum quidem, sed pauci judicant ita; nam est nemo quin malis habere panem quam virgam.

B. Istud est naturale omnibus, quis negat? sed tamen poena est ferenda patienter, præsertim justa poena.

That he might pay Money to the Master for my Board, and withal that he might recommend me to him.

Had he never recommended you before?

Yes, very often.

What doth he mean by that so frequent Recommendation?

He loves me.

What then?

Therefore he desires I should be taught diligently.

What if he recommend you to be whipt often?

That is perhaps the Cause, but what then? he doth not love me therefore the less.

From whence do you gather that?

Because Correction is as necessary for a Boy as Meat.

You say the Truth indeed, but few judge so; for there is no Body but bad rather have Bread than a Rod.

That is natural to all, who denies it? but yet, Punishment is to be born patiently, especially just Punishment.

A. Sic

A. Sic habemus in libello moralium distichorum.

B. Quid si poena sit injusta?

A. Ea quoque est patienda nihilominus.

B. Cujus causa.

A. Propter Jesum Christum, qui tulit injustissimam et acerbissimam mortem pro nostris peccatis.

B. Utinam id veniat in mentem, quoties patimur aliquid.

A. Præceptor monet nos id sæpe, quoties occasio occurrit; sed narrat fabulam surdis, ut est in proverbio.

B. Ergo demus operam, ut simus diligentiores in posterum.

A. Deus faxit.

So we have it in the Book of moral Distichs.

What if the Punishment be unjust?

That also is to be born nevertheless.

For whose Sake?

For Jesus Christ, who suffered a most unjust and most bitter Death for our Sins.

I wish that that may come into our Mind, as oft as we suffer any Thing.

The Master admonisheth us of that often, as often as Occasion occurs; but he tells a Story to the Deaf, as it is in the Proverb.

Therefore let us do our Endeavour, that we may be more diligent for the future.

God grant it.

COLL. LXIV.

A. Tu igitur es discessurus cras, ut audio.

B. Cras, si Dominus permiserit.

A. Eho, cur tam cito?

B. Pater urget me.

You then are to go away to morrow, as I hear.

To morrow, if the Lord permit.

How now, why so soon?

My Father urgeth me.

A. Imo tu urges patrem.

B. Itane videtur tibi? quomodo possum urgere patrem?

A. Assidua missione literarum.

B. Scripsi semel tantum scholasticam vacationem instare.

A. Quando misisti literas?

B. Superiore hebdomade.

A. Quo die?

B. Veneris.

A. Quid facies domi?

B. Vendemia instat, interim fructus sunt colligendi.

A. Poteras expectare diem dimissionis.

B. Nescio quando fit futurus.

A. Spero ad finem proximæ hebdomadis.

B. Sed istud non est positum in nostro arbitrio.

A. Nec in præceptoris quidem.

B. Cujus igitur?

A. Dei solius, qui gubernat consilia hominum suo nutu.

Nay you urge your Father.

Doth it seem so to you? how can I urge my Father?

By continual sending of Letters.

I writ once only that the School Vacation was at Hand.

When did you send the Letters?

The last Week.

On what Day?

Friday.

What will you do at home?

The Vintage is at Hand, in the mean Time Fruits are to be gathered.

You might tarry till the Day of breaking up.

I know not when it will be.

I hope at the End of the next Week.

But that is not put in our Pleasure.

Nor in the Master's indeed.

Whose then?

Of God alone, who governs the Counsels of Men by his Pleasure.

B. Atqui

B. Atqui *Satanas* videtur *gubernare* interdum.

But *Satan* seems to govern sometimes.

A. Quantum *Deus* permittit *ipsi*: sed *relinquamus* ista *sapientioribus*.

As far as *God* permits him: but let us leave those Things to wiser People.

B. Est *tutius*; nam *proverbium* monet, *Ne sutor ultra crepidam*.

It is safer; for the *Proverb* admonisheth, That the *Shoe-maker* go not beyond his *Loft*.

A. Audivimus *istud* sæpe ex *præceptore*.

We have heard that often of the *Master*.

B. Idem quoque docuit nos sæpe *illam* sententiam *Pauli*, noli altum sapere, sed time.

The same also hath taught us often that *Saying* of *Paul*, be not high-minded, but fear.

A. Habet etiam *illud* frequenter in ore, ne quæsieris altiora.

He has also that frequently in his Mouth, seek not after too high Things.

B. Sed audin' tu *signum* dari ad *cœnam*.

But do you hear the Sign given for *Supper*.

A. *Tintinnabulum* adhuc pulsat *meas aures*.

The Bell yet strikes my Ears.

B. *Eamus in aulam*.

Let us go into the Hall.

A. *Salutabo te* cras ante discessum.

I will salute you to-morrow before your Departure.

COLL. LXV.

A. Cur *dispergebas* *pisa* hic?

Why did you scatter Pease here?

B. Quando?

When?

A. Post *prandium*.

After Dinner.

B. Faciebam *id* animi
causa.

A. Sed *unde* habuisti
illa pisa?

B. Accepi *e concha*, ubi
reposita fuerunt, ut *coque-*
rentur crastino die.

A. Dehuisse *facere*
malum animi causa?

B. Non putabam *id* esse
malum.

A. An non est *malum*
conculcare panem pedibus?

B. Nolle *facere* istud.

A. Cur nolles?

B. Quia *panis* est *maxi-*
me necessarius nobis.

A. Deus creavit et pisa,
et cætera quæ eduntur, in
nostrum usum.

B. Non ignoro *illud*,
quinetiam *vescor* pisces li-
benter, si sint bene cocta
et condita.

A. Præterea, *vellesne*
abuti tuis rebus?

B. Minime.

A. Tanto minus debes
abuti alienis.

B. Intelligo *istud* satis.

I did it for my Mind's
Sake.

But *whence* had you
those Pease?

I took them out of a
Tray, where *they* were laid
up, that *they* might be
boiled to morrow.

Ought you to do Mis-
chief for your Mind's Sake.

I did not think it to be
Mischief.

Is it not Mischief to
trample Bread under Foot?

I would not do that.

Why would you not?

Because Bread is very
necessary to us.

God has created both
Pease, and other Things
which are eaten, for our
Use.

I am not ignorant of
that, moreover I eat Pease
willingly, if *they* be well
boiled and seasoned.

Besides, would you abuse
your own Things?

No.

So much *the less* ought
you to abuse other Mens.

I understand *that* suffi-
ciently.

A. Ergo

A. Ergo non fecisti recte. Therefore you did not do right.

B. Non recte, fateor, tamen non malo animo. Not right, I confess, yet not with an evil Mind.

A. Cur fecisti igitur? Why did you do it then?

B. Mea ineptia incitavit me ad illud. My Foolishness set me upon it.

A. Quid meruisti? What have you deserved?

B. Plagus. Stripes.

A. Dicis recte; sed opinor, non ex animo. You say well; but I suppose, not from your Mind.

B. Imo certe: ne accuses me, oro. Yes indeed: do not accuse me, I pray.

A. Quandoquidem facteris sponte, non accusabo, nam praeceptor dixit sævissime, se velle sic. Seeing you confess of your own accord, I will not accuse you, for the Master has said very often, that he would have it so.

B. Quid ille dixit? What did he say?

A. Ut deferamus neminem ad eum de istis levioribus, qui agnoverit culpam libens. That we should carry no Body to him about those smaller Matters, who acknowledges his Fault willingly.

C O L L. LXVI.

A. Quo genere ludi exercuisti te hodie? In what Kind of Game did you exercise yourself to Day?

B. Ludo juglandium. In the Game of Walnuts.

A. Ecquid lucri fecisti?

B. Imo, *perdidi*.

A. Tum *fortuna* fuit *adversa* tibi.

B. Nescio *quæ* fortuna, *santum* scio *id* accidisse mea culpa, sed Deo *volente* ita.

A. Cur Deus *id* voluit?

B. Fortasse *ut* hinc *dis-*
cam ferre *graviora* quum
acciderint.

A. Quasi Deus curet *lu-*
siones puerorum.

B. Curat *profecto*, quin-
etiam, *nihil* fit *in* natura
rerum *sine* divina provi-
dentia.

A. Siccine philosopha-
ris? *quisnam* docuit te
ista?

B. Nonne tute audivisti
ex nostro concionatore?

A. Potest *feri*, ut au-
diverim, sed *quid* agam?
memoria est *fluxa*.

B. Nimirum, *quia* non
exerces.

A. Quomodo est exer-
cenda?

Did you win any thing?

Nay, *I have lost*.

Then *Fortune* was a-
gainst thee.

I know not *what* For-
tune, only I know *that*
happened by my Fault, but
God *willing* so.

Why would God have
it so?

Perhaps *that* hence *I*
may learn to bear *more*
grievous Things when they
happen.

As if God regarded the
Playing of Boys.

He doth regard them
indeed, moreover, *nothing*
is done *in* the Nature of
Things *without* the Di-
vine Providence.

Do you so philosophize?
who taught you those
Things?

Have not you heard it
of our Preacher?

It may *be*, that *I have*
heard, but *what* shall I
do? *my* Memory is *weak*.

That is, *because* you do
not exercise it.

How *is* it to be exer-
cised?

B. Pri-

B. Primum diligenti attentione, hoc est, advertendo diligenter ea quæ audivimus aut legimus; deinde repetendo eadem sæpe; denique, docendo alios ea quæ didicimus.

First by diligent Attention, that is, by minding diligently those Things which we have heard or read; then by repeating the same Things often; lastly, by teaching others those Things which we have learnt.

A. Ista inculcantur nobis sæpe a præceptore, sed (me miserum) quam supina est hæc negligentia mea!

Those Things are inculcated upon us often by the Master, but (woe's me) how gross is this Negligence of mine!

B. Sic sumus omnes, nisi ille spiritus Dei excitet nos.

So we are all, unless that Spirit of God quicken us.

A. Quid faciam igitur?

What shall I do then?

B. Expergiscere, precare Deum assidue, esto vigilans, fugito pravos, versare cum bonis.

Awake, pray to God continually, be vigilant, avoid naughty Folks, converse with the Good.

A. Quid consequar tandem?

What shall I get at length?

B. Rogas? si assueveris istis moribus, Dominus Deus miserebitur tui sua clementia; et senties tuum animum immutatum brevi.

Do you ask? if you accustom yourself to those Manners, the Lord God will pity you in his Clemency; and you will perceive your Mind changed shortly.

A. O quam opportunus fuit hic congressus!

O how seasonable was this Meeting!

B. Obsecro te, ut colloquamur sæpius.

I beseech you, that we may talk together often.

C O L L. LXVII.

A. Demiror *tuam negligentiam.*

I wonder at *your Negligence.*

B. In qua re tandem ?

In what Thing at length ?

A. Quod non curas te diligentius.

That you do not take Care of yourself more diligently.

B. Ego curo me fortasse nimis, edo, bibo, dormio satis, præterea pecto capillum, lavo manus, faciem, dentes, oculos, hæc mane præcipue; quinetiam, cum tempus postulat, exerceo corpus, relaxo animum, et ludo cum cæteris; quid vis amplius ?

I take Care of myself perhaps too much, I eat, drink, sleep enough, besides I comb my Hair, I wash my Hands, Face, Teeth, Eyes, these in the Morning especially; moreover, when Time requires, I exercise my Body, I unbend my Mind, and I play with the rest; what would you more ?

A. Mittamus ista; ea non sunt quæ reprobando in te.

Let us pass those Things; they are not what I blame in you.

B. Quid igitur ?

What then ?

A. Circumspice vestimenta tua a calce ad verticem, invenies nihil integrum, omnia sunt lacerata et obsoleta, ista profecto non decent vestrum genus.

Look about your Cloaths from Heel to Crown, you will find nothing whole, all are torn and worn out, those Things truly do not become your Extractions.

B. Loqueris equidem ut libet, quod si haberes parentes

You talk indeed as you please, but if you had your Parents

rentes tam procul remotos, fortasse non esses elegantior; si haberem pecuniam, non paterer me esse usque adeo pannosum.

Parents so far removed, perhaps you would not be finer; if I had Money, I would not suffer myself to be so ragged.

A. Nec ideo cares negligentia, nam cur non petis mutuo alicunde?

Nor therefore are you void of Negligence, for why do you not borrow some-where?

B. Unde peterem?

From whom should I borrow?

A. Si non aliunde, certe posses a præceptore.

If not elsewhere, certainly you might of the Master.

B. Quid si nollet dare?

What if he would not give me?

A. Denegat nulli e domesticis discipulis, si quidem videt esse opus.

He denies to none of the domestick Scholars, if so be he sees there is need.

B. Non ignoro istud, sed sum verecundior.

I am not ignorant of that, but I am too bashful.

A. Ah! iste est rusticus pudor.

Ah! that is clownish Bashfulness.

B. Tamen malo esse verecundus quam impudens.

Yet I had rather be bashful than impudent.

A. Verecundia (ut quidam dixit) est bonum signum in adolescente, sed mediocritas est adhibenda ubique.

Bashfulness (as one said) is a good Sign in a Youth, but a Mean is to be used every where.

B. Ego sum eo ingenio, ut verear offendere quempiam.

I am of that Temper, that I am afraid to offend any one.

A. Laudo

A. Laudo ingenium, sed est modus in rebus; nam ille metus offendendi debet habere locum in turpibus rebus, aut indecoris, sed video nihil tale hic.

I commended your Temper, but there is a Mean in Things; for that Fear of offending ought to have Place in base Things, or indecent, but I see no such Thing here.

B. Est usitatum in societate hominum, ut indigeant mutua opera; quis igitur dabit mihi vitio, si petam ab amicis?

It is an usual Thing in the Society of Men, to want mutual Help; who therefore will impute it to me as a Fault, if I borrow of my Friends?

A. Nemo reprehendet, nisi fortasse velis abuti ejusmodi rebus; sed tu (quantum ego novi te) nolles abuti.

No Body will blame you, unless perhaps you would abuse such Things; but you (as far as I know you) would not abuse them.

B. Apage istum abusum, habeo tibi maximas gratias pro tuo consilio.

Fie upon that Abuse, I give you very great Thanks for your Advice.

C O L L. LXVIII.

A. Adfuisse concioni sacre hodie?

Were you at the Sermon to Day?

B. Adfui.

I was there.

A. Quis habuit concionem?

Who preached the Sermon?

B. Dominus N——.

Mr. N——.

A. Quota hora incepit?

At what a Clock did he begin?

B. Septima.

At Seven.

A. Unde sumpsit thema?

From whence did he take his Text?

B. Ex

B. Ex epistola Pauli ad Romanos.

A. Quoto capite?

B. Octavo.

A. Respondisti *ad*huc bene; *nunc* videamus quid sequatur: *ecquid* mandasti memoriae?

B. Nihil quod possum referre.

A. Nihil! *cogita* paulisper, *et* vide *ne* turberis, quin *es*o bono animo.

B. Certe possum reminisci nihil.

A. Ne verbum quidem?

B. Nihil prorsus!

A. Hem *verbero*! quid profecisti igitur?

B. Nescio, nisi quod abstinui fortasse interim a malis.

A. Istud, quidem, est aliquid, si potuit fieri, ut abstinueris a malo omnino.

B. Abstinui quoad potui.

A. Fac esse ita, tamen non satisfecisti Deo, quum scriptum sit, *declina a malo, et fac bonum; sed dic mihi, quaeso,*

qua

Out of the Epistle of Paul to the Romans.

What Chapter?

The Eighth.

You have answered yet well; now let us see what follows: Have you committed any Thing to Memory?

Nothing that I can say.

Nothing! think a little, and see you be not disturbed, but be of good Courage.

Indeed I can remember nothing.

Not so much as a Word?

Nothing at all!

Ho you Rogue! what have you profited then?

I know not, but that I abstain'd perhaps in the mean Time from evil Things.

That, indeed, is something, if it could be, that you should abstain from Evil altogether.

I abstained as much as I could.

Suppose it was so, yet you did not satisfy God, seeing it is written, fly from Evil, and do Good; but tell me, I pray, for

qua gratia ivisti illuc potissimum? *for what Cause went you thither chiefly?*

B. *Ut addiscerem aliquid.* That I might learn something.

A. *Cur non fecisti istud?* Why did not you do that?

B. *Non potui.* I could not.

A. *Non potuisti, nebulo! imo noluisti, aut certe non curasti.* You could not, you Knave! nay you would not, or certainly you did not care.

B. *Cogor fateri.* I am forced to confess.

A. *Quæ res cogit te?* What Thing forceth thee?

B. *Mea conscientia, quæ accusat me apud Deum.* My Conscience, which accuseth me to God.

A. *Dicis recte, utinam ex animo.* You say right, I wish from thy Mind.

B. *Equidem dico ex animo.* Truly I speak from my Soul.

A. *Potest fieri ita; sed æge, quæ fuit causa quamobrem mandaveris nihil memoriæ?* It may be so, but come, what was the Reason why you committed nothing to Memory?

B. *Mea negligentia; nam non audiebam diligenter.* My Negligence; for I did not hear diligently.

A. *Quid faciebas igitur?* What did you do then?

B. *Identidem dormiebam.* Now and then I slept.

A. *Ita soles; sed quid agebas in reliquo tempore?* So you use to do; but what did you do the rest of the Time?

B. *Cogitabam mille ineptias, ut pueri solent.* I thought of a thousand Fooleries, as Boys are wont.

A. An

A. An tu es adeo puer
ut non debeas esse attentus
ad audiendum verbum Dei?

B. Si essem attentus,
possem proficere aliquid.

A. Quid igitur meru-
isti?

B. Verbera.

A. Meruisti profecto, id-
que largissime.

B. Confiteor ingenue.

A. Para te ad recipien-
das plagas.

B. Ah! magister, ig-
nosce obsecro, peccavi, fa-
teor, sed ex nulla malitia.

A. Quid facies igitur,
si ignovero tibi?

B. Faciam meum offi-
cium posthac, ut spero.

A. Addendum erat, Deo
juvante.

B. Imo, magister, præ-
stabo meum officium post-
hac, Deo juvante.

A. Age, condono hanc
culpam tuis lachrymis, et
ignosco tibi ea lege, ut me-
mineris tui promissi.

B. Ago tibi gratias,
humanissime præceptor.

Are you so much a Child
that you ought not to be
attent to hear the Word of
God?

If I was attent, I might
profit something.

What then have you
deserved?

Stripes.

You have deserved in-
deed, and that very plenti-
fully.

I confess ingenuously.

Make ready thyself to
receive Stripes.

Ah! Master, pardon me
I pray you, I have done
amiss, I confess, but from
no ill Purpose.

What will you do then,
if I pardon you?

I shall do my Duty
hereafter, as I hope.

You should have added,
God helping.

Yes, Master, I will per-
form my Duty hereafter,
God helping.

Well, I forgive this
Fault to your Tears, and
I pardon you upon this
Condition, that you remem-
ber your Promise.

I give you Thanks, most
kind Master.

A. Eris

A. Eris in maxima gratia apud me, si servaveris promissa. You shall be in very great Favour with me, if you keep your Promise.

C O L L. LXIX.

A. Non possum mirari fatis te non esse diligentem. I cannot wonder sufficiently that you are not more diligent.

B. In qua re videor tibi esse negligens? I what Thing do I seem to you to be negligent?

A. Quod nunquam feres ades in tempore mane, atque inde fit ut noteris in catalogo pene quotidie: cur es adeo somniculosus? Because you never almost come in Time in the Morning, and thence it comes to pass that you are set down in the Bill almost every Day: Why are you so sleepy?

B. Sic est mea natura.

So is my Nature.

A. Corrige istam naturam, id est, vitium naturæ. Correct that Nature, that is, the Fault of Nature.

B. Nihil emendatur difficilius, quam naturale vitium. Nothing is mended more difficultly, than a natural Fault.

A. Omnia vitia fere sunt naturalia nobis, et nisi bonitas Dei servaret nos, essemus omnes sceleratissimi. All Vices almost are natural to us, and unless the Goodness of God kept us, we should be all very wicked.

B. Quid igitur faciendum est? What then is to be done?

A. Pugnandum est fortiter cum vitiis nostris. We must fight bravely with our Vices.

B. Sub

- B. Sub quo duce ? Under what Com-
mander ?
- A. Deo ipso. God himself.
- B. Quibus armis ? With what Arms ?
- A. Divinis et spiritua- Divine and spiritual.
libus.
- B. Ubi inveniuntur ? Where are they found ?
- A. In epistola sancti Pauli ad Ephesios. In the Epistle of Saint Paul to the Ephesians.
- B. Quoto capite ? What Chapter ?
- A. Sexto. The Sixth.
- B. Quid si non intel-lexero locum per me ? What if I do not understand the Place by myself ?
- A. Non intelliges, satis scio, sed præceptor erit consulendus. You will not understand it, I know well enough, but the Master must be consulted.
- B. Quid si adfueris mecum ? What if you be there with me ?
- A. Volo adesse, certum est, verum opportunitas captanda est. I will be there, I am resolved, but an Opportunity must be taken.
- B. Capiemus consilium igitur alias de hoc. We will take Counsel then another Time about this.
- A. Quando erit istud ? When shall that be ?
- B. Proximo die Mercurii, si tibi placet. The next Wednesday, if you please.
- A. Quota hora ? At what a Clock ?
- B. Prima post meridiem. At One after Noon.
- A. Placet sententia. Your Resolution pleaseth me.
- B. Nunc igitur discedamus. Now then let us depart.

C O L L. LXX.

A. Vis *emere* hoc cingulum?

B. Cur *emerem*? unum *est* satis *mibi*; cur vero *vis* tu *vendere*?

A. Quia *sunt* *mibi* duo.

B. Tamen *non licet* *vendere*, *nisi* *vis* *incurrere* in *pœnam*.

A. Quid *vetat* me *vendere* meas *res*?

B. Habes *nihil* *tuum* *adhuc*.

A. Eho, *nihil*! unde *probas* *istud*?

B. Quia *nondum* *es* *tui* *juris*, *sed* *sub* *potestate* *patris*; *denique* *vis* *audire* *breviter* *istud* *non* *licere* *tibi*?

A. Maxime, *velim*.

B. *Est* *scholastica* *lex* *de* *hoc*, *cujus* *hæc* *est* *sententia*. *Pueri* *nec* *vendant* *nec* *alienent* *aliquid* *injussu* *parentum*, *qui* *fecerit* *contra* *plectetur* *verberibus*.

Will you *buy* this Belt?

Why *should* I *buy* it? one *is* enough *for* me; but why *will* you *sell* it?

Because I *have* two.

Yet you *may* not *sell* it, unless you *will* *incur* a *Penalty*.

What *binders* me *to* *sell* my *Things*?

You *have* *nothing* of *your* *own* yet.

How, *nothing*! *from* whence *do* you *prove* that?

Because you *are* not yet at your own *Disposal*, but under the *Power* of your *Father*; finally, *will* you *hear* *in* *short* that that *is* not *lawful* *for* you?

Yes, I *would*.

There *is* a *School* *Law* about this, *whereof* this *is* the *Purport*. *Let* not *Boys* *sell* nor *alienate* any *Thing* *without* the *Leave* of their *Parents*, *he* *that* *does* *otherwise* shall *be* *punished* *with* *Stripes*.

A. Non

A. Non ignorabam istud, sed volebam facere periculum an esses constans in observandis legibus.

I was not ignorant of that, but I had a Mind to make a Trial whether you were constant in observing the Laws.

B. Tu es simulator igitur.

You are a Dissembler then.

A. Video nihil mali in hac simulatione. Num tu interpretaris male?

I see nothing of Harm in this Dissimulation. Do you construe it ill?

B. Minime vero, nihil enim nocuisti mihi.

No indeed, for you have not hurt me.

A. Quid si nocuissem?

What if I had hurt you?

B. Tulissem æquo animo, ut decet Christianum.

I would have bore it with a patient Mind, as becomes a Christian.

A. Utinam feramus omnia adversa sic propter Christum, qui nihil non tulit causa nostræ salutis.

I wish we could bear all Adversities so for Christ, who bore every Thing for the Sake of our Salvation.

B. Feremus certe, si proponamus ejus exemplum semper ob oculos.

We shall bear them certainly, if we set his Example always before our Eyes.

A. Id est quidem difficile.

That is indeed difficult.

B. Imo impossibile, nisi adjuvemur illius spiritu, quod est impetrandum assiduis precibus.

Nay impossible, unless we are helped by his Spirit, which is to be obtained by constant Prayers.

A. O quam suavi sermone consumpsimus tantillum otii!

O with how sweet Discourse have we spent this little Leisure!

C O L L. LXXI.

A. Quid vis ut dicamus, præceptor?

What will you that we say, Master?

B. Dicite quisque suam sententiam ex novo testamento.

Say every one his Sentence out of the New Testament.

A. Euge! nihil erit facilius nobis, habemus enim in promptu magnam copiam earum; vis ergo, præceptor, ut incipiamus nunc?

O brave! nothing will be more easy for us, for we have in Readiness great Plenty of them; will you then, Master, that we begin now?

B. Sane velim, quando, ut ais, est vobis tanta copia.

Truly would I, seeing, as you say, you have so great Plenty.

A. Quis incipiet?

Who shall begin?

B. Tune vis edere specimen hujus rei, honoris tui causa?

Will you give a Specimen of this Thing, for your Honour's Sake?

A. Faciam id libenter, sed Dei honoris causa.

I will do it willingly, but for God's Honour's Sake.

B. Laudo istud verbum, nam divinus honor et gloria est præferenda in omnibus rebus; eja incipe, si quid habes.

I commend that Saying, for the Divine Honour and Glory is to be preferred in all Things; well begin, if you have any Thing.

A. Nisi vestra justitia superaverit justitiam Scribarum et Phariseorum, non potestis ingredi regnum cælorum; quinto capite Matthæi.

Unless your Righteousness exceed the Righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of Heaven; in the fifth Chapter of Matthew.

Depo-

Deposito mendacio, lo-
quimini *veritatem* quisque
proximo suo, hoc enim pla-
cet Domino; tertio ad Co-
lossenses.

B. Euge, *bonum* speci-
men, videte ut *progressus*
respondeat, hoc est, ut
pergatis in *posterum* dili-
genter.

A. Qui dedit nobis prin-
cipium, idem dabit pro-
peros successus.

B. Ita est sperandum.

A. Parate vos, ut ma-
turemus *prodire*.

B. Aderimus *paratissimi*
mox.

A. Sumite *quisque* suum
pallium, ut prodeatis ho-
nestius; sed *beus* pueri.

A. Quid, *præceptor*?

B. Videte ut adferatis
Psalms, cantabimus *alicu-*
bi in umbra.

B. Ita *nostra* ambulatio
fiet jucundior.

Putting away *Lying*,
speak *Truth* every one to
his Neighbour, for this is
pleasing to the Lord; in
the third to the Colossians.

Well done, a good
Proof, see that your *Pro-*
gress answer, that is, that
you go on for the future
diligently.

He that *hath* given us a
Beginning, the same will
give prosperous Success.

So it is to be hoped.

Get yourselves ready,
that we may make haste
to go abroad.

We will be here *very*
ready presently.

Take *every one* his
Cloak, that you may go
abroad *more handsomely*;
but *hark ye* Boys.

What, *Master*?

See that you bring your
Psalms, we will sing *some-*
where in the Shade.

So our Walk will be
more pleasant.

C O L L. LXXII.

A. Fuisse *odie* in
gymnasio?

Have you been *so Day*
in the School?

B. Etiam,

B. Etiam, *quid* tu ag-
bas?

Yes, *what* did you do?

A. Eram *occupatus* do-
mi.

I was *busy* at Home.

B. Id *evenit* præter suum
morem, *soles enim* abesse
rarius.

That *happened* besides
your Custom, for you use to
be away *seldom*

A. Quam possim rarissi-
me; *quid autem* actum
est?

As seldom as I can; *but*
what was done?

B. Nihil prorsus.

Nothing at all.

A. Habemus ergo re-
missionem?

Have we *therefore* Leave
to play?

B. Certo.

Yes.

A. Quamobrem?

What for?

B. Propter *hodiernum*
mercatum.

Because of *this* Day's
Fair.

A. Quis dedit?

Who *gave* it?

B. Ludimagister, *tamen*
permissu *rektoris*.

The Master, *but* by the
Permission of the Gover-
nor.

A. Quid concessit?

What *has* been granted
you?

B. Vacationem ab omni
scholastico munere.

A Freedom from all
School Exercise.

A. An, in totum diem?

What, for the whole
Day?

B. A mane usque ad
occasum solis; tametsi ad-
monuit nos diligenter, et
multis verbis quidem, ut
cogitarem de negotio in
otio, ne veniremus cras in
ludum imparati.

From Morning until
the Setting of the Sun;
altho' he admonished us di-
ligently, and in many
Words indeed, that we
should think of our Business
in our leisure Time, lest
we should come to morrow
to School unprepared.

A. Quid

A. Quid igitur faciemus? abutemur hoc otio?

B. Id minime decet nostram ætatem.

A. Tu vero, quid paras facere?

B. Recipere me in musæolum, nisi placet tibi fortasse magis, ut prodeamus aliquo ambulatum sequestrihoram.

A. Egone recusarem? imo est nihil quod magis velim nunc; nam interea tractabimus aliquem sermonem de literis, & exercibimus corpus.

B. Eamus igitur extra muros.

A. Quonam.

B. Usque ad ripam lacus.

A. Istud arridet mihi valde, sed tu expectabis me, si placet.

B. Quamdiu?

A. Tantisper dum eo mutatum crepidas pro calceis.

B. Ubi vis expectari?

A. Ad Franciscanam Portam.

What then shall we do? shall we abuse this Leisure?

That does not become our Age.

But you, what do you intend to do?

To betake myself into my Study, unless it please you perhaps more, that we go somewhere a walking for an hour and a half.

Should I refuse? nay there is nothing which I would rather do now; for in the mean Time we shall hold some Discourse about Learning, and shall exercise the Body.

Let us go then without the Walls.

Whither?

Unto the Bank of the Lake.

That pleases me very much, but you shall stay for me, if you please.

How long?

A little whilst I go to change my Slippers for Shoes.

Where will you be staid for?

At the Franciscan Gate.

B. At

B. At vide ne fallas.

A. An ego fallerem
amicum, cum sciam fidem
esse servandam cum ini-
mico?

B. Abi festina, ego le-
gam aliquid interim, dum
opperior te.

A. Adero hic mox.

But see you do not fail.

Should I deceive a
Friend, when I know that
Faith is to be kept with
an Enemy?

Go make haste, I will
read something in the mean
Time, whilst I stay for you.

I will be here presently.

C O L L.

LXXIII.

A. Ergone abis in pa-
triam?

B. Cogor abire, accer-
situr à patre.

A. Nunquamne es re-
versurus?

B. Non, spero.

A. Quando es profec-
turus?

B. Cras, ut opinor.

A. Siccine relinquis me
igitur?

B. Ita est necesse.

A. O me miserum! ubi
et quando reperiam talem
amicum, talem socium
meorum studiorum?

B. Ne doleas; esto bono
animo, Deus dabit tibi
meliozem.

A. Ille quidem potest,
scio, at ego vix possum spe-
rare.

Do you go then into
your Country?

I am forced to go, being
sent for by my Father.

Are you never to re-
turn?

No, I hope.

When are you to go?

To morrow, as I think.

Do you so leave me
then?

So it is necessary.

O woe's me! where and
when shall I find such a
Friend, such a Companion
of my Studies?

Do not grieve; be of
good Courage, God will
give you a better.

He indeed can, I know,
but I scarce can hope
for it.

B. Noli

B. Noli affligere te tantopere obsecro, nam nostra amicitia non est interitura hac separatione corporum, quin potius accrescet magis; et absentes corpore erimus præsentes animis; quid, quantam vim speras epistolas habituras esse, quas dabimus ultro citroque? quid, quod noster amor fiet jucundior illo mutuo desiderio?

A. Sunt verisimilia quæ dicis, sed interim meus dolor non lenitur.

B. Ah! reprime lachrymas.

A. Non queo præ dolore.

B. Siccine agis? an putas me tangi minore dolore? sed quid agas? parendum est divinæ voluntati; nunc recogita ipse, obsecro, ac para te potius ad cœnandum hilariter; colloquemur pluribus a cœna.

A. O quam triste divortium!

Do not afflict yourself so much I beseech you, for our Friendship will not perish by this Separation of Bodies, but rather it will increase more; and being absent in Body we shall be present in Mind; what, how great Force do you hope Letters will have, which we shall send to and fro? what, that our Love will become more pleasant by that mutual Longing?

Those Things are likely which you say, but in the mean Time my Grief is not assuaged.

Ah! stop your Tears.

I cannot for Sorrow.

Do you do so? do you think that I am touched with less Sorrow? but what can you do? we must obey the Divine Will; now recollect yourself, I beseech you, and prepare yourself rather to sup merrily; we will talk in more Words after Supper.

O what a sad parting is this!

C O L L. LXXIV.

A. Visne permanere in
ista ignorantia?

B. Deus avertat.

A. Quid facies igitur?

B. Da mihi consilium
super hac re.

A. Imprimis precare
Deum *sæpiissime* et ex ani-
mo; deinde esto semper
attentus, hoc est, audito
diligenter quicquid doce-
tur, sive præceptor loqua-
tur, sive tui condiscipuli
reddant aliquid; postremo
cole charitatem diligenter.

B. Quibus modis?

A. Lædito neminem, of-
fendito neminem, invideto
nemini, odio habeto ne-
minem; sed contra, dilige
omnes tanquam fratres, ac
benefacito omnibus quoad
poteris.

B. Quid illa conferent
ad profectum studiorum.

A. Plurimum.

B. Quomodo?

A. Sic enim Deus il-
luminabit ingenium ti-
bi, augebit memoriam
ac

Will you continue in
that Ignorance?

God forbid.

What will you do then?

Give me Counsel about
this Matter.

First pray to God very
often and from your Heart;
then be thou always at-
tentive, that is, bear
diligently whatsoever is
taught, whether the Mas-
ter speak, or thy School-
fellows repeat any Thing;
lastly practise Charity di-
ligently.

By what Means?

Hurt no Body, offend
no Body, envy no Body,
hate no Body; but on the
other hand, love all as
Brethren, and do good to
all as much as you can.

What will those Things
contribute to a Proficiency
in my Studies?

Very much.

How?

For so God will en-
lighten your Understand-
ing for you, encrease your
Me-

ac cæteras dotes animi; denique ita promovebit tua studia, ut facias majorem progressum in iis indies.

Memory and other Gifts of the Mind; lastly he will so promote your Studies, that you may make a greater Progress in them every Day.

B. Sane das mihi optimum consilium: Utinam valeam perpetuo uti ad gloriam Dei, ac referre tibi gratiam aliquando.

Truly you give me very good Counsel: I wish I may be able always to use it to the Glory of God, and return you the Favour sometime.

A. Non opto ut referas mihi aliud gratiæ, nisi ut laudes Deum sæpenumero, et persequaris honesta studia semper.

I do not wish that you should return me any other Requital, but that you should praise God often, and follow commendable Studies always.

C O L L. LXXV.

A Præceptor, quid redemus cras mane?

Master, what shall we say to morrow Morning?

B. Dixi palam hodie mane, ante scholam missam.

I told you openly to day Morning, before the School was dismissed.

A. At ego non aderam, præceptor.

But I was not here, Master.

B. Roga condiscipulos, nam si singuli vellent interrogare me de rebus dictis a me palam, quæso quando esset finis? itaque fac sis prudentior posthac.

Ask your School-fellows, for if every one would ask me about Things spoke by me publicly, I pray thee when would there be an End? therefore see you be more prudent hereafter.

A. Curabo.

I will take Care.

B. Sed ubi fuisti?

But *where* was you?

A. Prodieram.

I was gone abroad

B. Quid prodieras?

For what *was* you gone
abroad?

A. Ut curarem aliquod
negotium, de quo pater
scripserat ad me.

That I might take Care
of some *Business*, concern-
ing which my Father had
writ to me.

B. A quo petivisti ve-
niam?

Of whom did you ask
Leave?

A. Ab hypodidascalo.

Of the Usher.

B. Cur non potius a me?

Why *not* rather of me?

A. Quia eras occupa-
tus.

Because you *was* busy.

B. Quid agebam?

What *was* I doing?

A. Alloquebaris quos-
dam honoratos viros in
area, qui venerant te con-
ventum.

You were talking to
some Gentlemen in the
Yard, that were come to
meet with you.

B. Abi, nunc recorder.

Go your Ways, now I
remember.

COLL. LXXVI.

A. Salve, Domine.

God save you, Sir?

B. Tu sis *salvus* quo-
que.

Be you *safe* too.

A. Ludamus paulisper.

Let us play a little.

B. Quid ais, ineptule?
vix ingressus es scholam,
et loqueris jam de ludo?

What say you, you lit-
tle Fool? you are scarce
got into the School, and
do you talk already of
Play?

A. Ne irascaris, *quæso*.

Be not angry, I pray.

B. Cur

B. Cur ergo sic exclamas?

A. Accuso tuam stultitiam.

B. Non licet ludere igitur?

A. Imo, at cum tempus est.

B. Vah! tu nimium sapis.

A. Utinam tantum saperem satis; sed mitte me quæso, ut repetam quæ reddenda erunt præceptori mox.

B. Dicis æquum; ego volo quoque repetere tecum, si tibi placet.

A. Eho! quid est hoc? quid sibi vult ista tam subita mutatio? nonne tu loquebaris modo de lusu?

B. Loquebar, quidem, sed non serio.

A. Cur simulabas?

B. Ut fabularer paucis tecum.

A. Quid illud prodest?

B. Rogas? nonne audisti ex præceptore?

A. Nunc non occurrit mihi; quid, inquam, prodest confabulari?

Why then do you cry out so?

I blame your Folly.

May we not play then?

Yes, but when there is Time.

Fy! you are over-wise.

I wish I were but wise enough; but let me alone, I pray you, that I may repeat what is to be said to the Master by and by.

You say fair; I will also repeat with you, if you please.

How now! what is this? what meaneth that so sudden a Change? did not you speak just now of Play?

I did speak, indeed, but not in earnest.

Why did you dissemble?

That I might talk a few Words with you.

What doth that profit?

Do you ask? have you not heard of the Master?

Now it doth not occur to me; what, I say, doth it profit to talk together?

B. Ad exercendos nos
in Latina lingua.

To exercise ourselves in
the Latin Tongue.

A. Profecto putas rec-
te, et ego amo te magis
nunc.

Truly you think right,
and I love you the more
now.

B. Habeo tibi gratiam ;
age repetamus prælectionem,
nam brevi præceptor
aderit.

I give you Thanks ;
come let us repeat our Les-
son, for shortly the Master
will be here.

C O L L. LXXVII.

A. Salve, præceptor.

God save you, Master.

B. Sis salvus : unde
venis tam multo mane ?

Be you safe : whence
come you so early ?

A. E nostro cubiculo.

Out of our Chamber.

B. Quando surrexisti ?

When got you up ?

A. Paulo ante sextam,
præceptor.

A little before Six, Mas-
ter.

B. Quid ais ?

What say you ?

A. Sic est ut dico.

So it is as I say :

B. Tu es nimis matuti-
nus, quis expergescit te ?

You are over early, who
awaked you ?

A. Meus frater.

My Brother.

B. An precatus es De-
um ?

Have you prayed to
God ?

A. Cum primum frater
pexuit me, precatus sum.

As soon as my Brother
combed me, I prayed.

B. Quomodo ?

How ?

A. Flexis genibus, et
manibus conjunctis, dixi
dominicam precationem
cum gratiarum actione.

On my bended Knees,
and with my Hands joined
together, I said the Lord's
Prayer with Thanksgiving.

B. Qua lingua ?

In what Tongue ?

A. Anglicana.

In English.

B. O

B. O factum bene ! *quis*
misit te ad me ?

A. Nemo.

B. Quid ergo ?

A. Veni ultro.

B. Mi animule, *quam*
pulchrum est sapere !

Nonne est *jentandi* tem-
pus ?

A. Nondum esurio.

B. Quid vis igitur ?

A. Volo reddere quoti-
diana nomina, *si placet*
tibi audire me.

B. Quidni placeret ?
tenes memoria igitur ?

A. Teneo.

B. Age, *pronuncia.*

A. Sed *soles* præire An-
glice, et ego respondeo
Latine.

B. Mones bene.

Pene oblitus eram, re-
sponde igitur.

O well done ! *who* sent
you to me ?

No Body.

What *then* ?

I came of my own ac-
cord.

My dear Soul, *what a*
fine Thing it is to be wise !

Is it not *breakfast*
Time.

I am not hungry yet.

What will you *then* ?

I will say the daily
Nouns, *if you please* to
hear me.

Why should it not
please me ? *Do you hold*
them in Memory then ?

I do hold them.

Come on, say.

But you *use* to go before
in English, and I answer
in Latin.

You put me in Mind
well.

I had almost forgot, an-
swer then.

C O L L. LXXVIII.

A. Quando *vis* pran-
dere ?

B. Ego prandi jam.

A. Quota hora ?

B. Sesquioctava.

When *will* you dine ?

I have dined already.

At what a Clock ?

At half an Hour past
Eight.

A. Prandetis tam mane igitur?

Do you dine so early then?

B. Sic solemus fere in æstate, vos autem quid facitis?

So we use commonly in Summer, but you what do you do?

A. Non prandemus ante selquidecimam, interdum ab undecima.

We do not dine before half an Hour past Ten, sometimes after Eleven.

B. Papæ! cur non citius?

O strange! why not sooner?

A. Pater est expectandus, dum redierit e curia.

My Father must be waited for, till he returns from the Hall.

B. Tu igitur non potes adesse in aula in cantione psalmodum.

You then cannot be present in the Hall in the singing of Psalms.

A. Intersum admodum raro. Exemptus sum ab eo munere.

I am there very seldom. I am exempted from that Task.

B. Quis exemit te?

Who exempted you?

A. Præceptor, rogatu mei patris.

The Master, at the Request of my Father.

B. Habentne omnes senatorum filii ejusmodi privilegium?

Have all Senators Sons that Sort of Privilege?

A. Habent, modo patres jubeant.

They have, so their Fathers order it.

B. Nonne posset mater dare tibi prandium ante reditum patris e senatu?

Could not your Mother give you your Dinner before the Return of your Father from the Council?

A. Posset quidem, sed pater vult expectari a me.

She could indeed, but my Father will be waited for by me.

B. Quam-

B. Quatmobrem?

A. Quia sic placet illi.

B. Nunc tacendum est mibi, nam occlusisti os mibi.

A. Cur tu es tam curiosus percontator?

B. Sum puer, et pueri semper cupiunt scire aliquid novi.

A. Fateor, at est modus in rebus, ut præceptor docet nos sæpe.

B. Ergo discedamus, ut conseras te pransum.

A. Ignosce mibi, quæso, si offenderim qua in re.

B. Ego peto idem abs te; ego, inquam, potius, qui potui offendere te mea loquacitate, sed cogitans nihil mali interim.

What for?

Because so it pleases him.

Now I must hold my Tongue, for you have stopped my Mouth for me.

Why are you so curious an Inquirer?

I am a Boy, and Boys always desire to know something new.

I confess, but there is a Mean in Things, as the Master teacheth us often.

Therefore let us depart, that you may betake yourself to Dinner.

Pardon me, I pray, if I have offended in any Thing.

I desire the same Thing of you; I, I say, rather, who might offend you by my Talkativeness, but thinking nothing of Harm in the mean Time.

COLL. LXXIX.

A. Præceptor, licetne dicere pauca?

B. Loquere audacter.

A. Ego et mei condiscipuli fuimus affixi libris fere hoc toto triduo; licetne relaxare animum paulisper ludo?

Master, may I speak a few Words?

Speak boldly.

I and my Schoolfellows have been fast at our Books almost this whole three Days; may we refresh our Mind a little with Play?

B. Dic igitur aliquam Say then some Sentence.
sententiam.

A. Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.

B. Dic etiam Anglicos Say too the English
versus, si tenes memoria. Verses, if you hold them in
Memory.

A. Mirth with thy Labour sometimes put in Ure,
That better thou mayest thy Labour endure.

B. Quam recte dixisti How well you have said
omnia! all!

A. Gratia sit Deo. Thanks be to God.

B. Addendum erit ali- You must add something
quid posthac. hereafter.

A. Quidnam, præceptor? What, Master?

B. Qui dedit mihi inge- Who hath given me
nium et bonam mentem. Wit and a good Under-
standing.

A. Sed quis docebit me But who shall teach me
ista verba? those Words?

B. Scribam ea tibi in I will write them for
tuo commentariolo, ut edis- you in your Note-Book,
cas; sed dic mihi, quæso, that you may get them by
quis docuit te istam ora- Heart; but tell me, I
tionem quam pronuncia- pray, who taught you that
sti? Speech which you have
said?

A. Campanus dedit mi- Campanus gave it me
hi heri scriptam, et ego Yesterday in Writing, and
mandavi memoriæ. I committed it to Memory.

B. Profecto ego amo te Truly I love you for
ob istam diligentiam. that Diligence.

A. Ago tibi gratias, I give you Thanks,
præceptor; permittisne igitur ut ludamus? Master; do you grant then that we may play?

B. Sane, abi, renuncia. Yes, go your way, tell
tuis condiscipulis. your School-fellows.

A. Faciam. I will do it.

B. Quid dices illis? What will you say to them?

A. Id quod docuisti me aliquando. That which you taught me once.

B. Sed volo audire prius ex te. But I will hear it first of you.

A. Gaudete pueri, en Be merry Boys, lo I
affero vobis jucundum nun- bring you pleasant News,
cium, ego impetravi vobis I have got you Leave to
potestatem ludendi. play.

B. Euge, meministi probe, ito jam. Well done, you have remembered well, go now.

COLL. LXXX.

A. Nihilne est quod reddamus hodie præceptor? Is there nothing for us to say to Day to the Master?

B. Nihil nisi de Rudimentis Grammaticæ. Nothing but out of the Rudiments of Grammar.

A. Quidnam? What?

B. Inpice tuum libellum, invenies notas in you will find Notes upon
quinque lectiones, quas five Lessons, which the
præceptor præscripsit nobis. Master has set us.

A. Quando fuit istud? When was that?

B. Die Veneris hora quarta. On Friday at Four a Clock.

A. At

A. At ego non interfui
tunc.

B. Ergo meruisti pla-
gas.

A. Siccine judicas *severe*
judex? *eram occupatus do-*
mi? nec aberam injussu
præceptoris.

B. Eflo, *sed* tamen de-
buiſti poſtridie quærere
quid eſſet actum pridie.

A. Confiteor *meam*
culpam; *sed* cedo tuum
librum, quæſo, ut videam
quid nobis reddendum ſit.

B. Accipe, et eadem ope-
ra ſignato quæ præſcripta
ſunt nobis a præceptore.

A. Faciam *diligenter*;
neque poſt hæc accuſabis me
negligentiæ, ut ſpero.

But *I* was not preſent
then.

Therefore you deſerved
Stripes.

Do you judge ſo you ſe-
vere Judge? *I* was buſy at
home; nor was *I* abſent
without Leave of the Maſter.

Be it ſo, but yet you
ought the Day after to en-
quire what was done the
Day before.

I confeſs *my* Fault; but
give your Book, *I* pray,
that *I* may ſee what we
have to ſay.

Take it, and with the
ſame Labour mark what has
been ſet us by the Maſter.

I will do it *diligently*;
nor hereafter ſhall you ac-
cuſe me of Negligence, as
I hope.

C O L L. LXXXI.

A. A quo emiſti iſtam
chartam?

B. A Fatino.

A. Eſtne bona?

B. Melior quam iſta tua,
ut opinor.

A. Non miror.

B. Cur dicis iſtud?

Of whom did you buy
that Paper?

Of Fatinus.

Is it good?

Better than that of thine,
as *I* think.

I do not wonder.

Why do you ſay that?

A. Quia fortasse est carior.

B. Nescio.

A. Quanti emisisti scapum?

B. Solido et semisse. Quanti tu emisisti?

A. Solido et pluris.

B. Quanti igitur?

A. Quinque quadrantibus.

B. Profecto non emisisti male.

A. Quinetiam mercator dedit mihi auctarium.

B. Quodnam, quaeso?

A. Schedam bibulae chartae.

B. O me imprudentem, qui oblitus sum petere!

A. Ego ne petivi quidem, sed ille dedit mihi ultro; et hoc, inquit, addo tibi, ut revisas me.

B. Sic solent allicere emptores.

A. Nec mirum, quisque quaerit suum commodum.

B. Sed quid agimus, immemores hodierni pensum?

Because perhaps it is dearer.

I know not.

For how much bought you the Quire?

For a Shilling and a half. For how much did you buy?

For a Shilling and more.

For how much then?

For five Farthings.

Truly you have not bought it badly.

Moreover the Tradesman gave me Vantage.

What, I pray?

A Sheet of blotting Paper.

O what a Fool was I, who forgot to ask!

I did not so much as ask, but he gave it me of his own Accord; and this, quoth he, I give you besides, that you may visit me again.

So they use to entice Chapfolds.

And no Wonder, every one seeks his own Profit.

But what are we doing, being unmindful of this Day's Task.

A. Est *exiguum*, satis
temporis restat nobis.

It is a little one, enough
of Time remains for us.

C O L L. LXXXII.

A. Venitne tuus frater
Londino?

Is your Brother come
from London?

B. Venit *beri* ante me-
ridiem.

He came Yesterday be-
fore Noon.

A. Nihilne *literarum*
attulit tibi?

Did he bring no Let-
ters for you?

B. Nihil.

None.

A. Quid *narrat* de pa-
tre?

What doth he say of
your Father?

B. Ait, *illum*, Dei be-
neficio, *convalescere* pau-
latim.

He says, that he, by
God's Blessing, doth reco-
ver by little and little.

A. Gaudeo *sane*, ac
precor Deum ut recuperet
pristinam valetudinem bre-
vi; sed *nihil* misit ad te?

I am glad of it truly,
and I pray to God that he
may recover his former
Health shortly; but did he
send nothing to you?

B. Imo, *pecuniam*.

Yes, Money.

A. Euge, est nullus ju-
cundior nuncius.

Well done, there is no
more pleasant News.

B. Ita aiunt.

So they say.

A. Tu vero *respondes*
sic, quasi audias *fabulam*.

But you answer so, as
if you heard a Story.

B. Quin audio *pejus*.

But I hear worse.

A. Quidnam?

What?

B. Merum *mendacium*.

An errant Lie.

A. Egone *mentitus* sum?

Did I lie?

B. Non dico te esse mentitum, sed dixisti falsum.

I do not say that you lied, but you said false.

A. Ego non intelligo quid dicas.

I do not understand what you say.

B. Dabo operam ut intelligas.

I will do my Endeavour that you may understand.

A. Obsecro te.

I beseech you.

B. Si nullus nuncius est jucundior quam de pecunia allata nobis, quid ergo est evangelium Christi? quis nuncius est jucundior quam gratia Dei, quam Christus attulit nobis per evangelium?

If no News be more pleasant than about Money brought to us, what then is the Gospel of Christ? what News is more pleasant than the Grace of God, which Christ hath brought us by the Gospel?

A. Fateor nihil esse jucundius evangelio, iis duntaxat qui credunt ei, et amplectuntur ex animo.

I confess that nothing is more pleasant than the Gospel, to those only who believe it, and embrace it from their Heart.

B. Equidem sic intelligo.

Truly so I mean.

A. At ego loquebar de humanis et terrenis rebus, tu vero statim ascendisti ad cælum.

But I spoke of human and earthly Things, but you forthwith mounted up to Heaven.

B. Ita boni concionatores solent.

So good Preachers use to do.

A. Non putabam te esse theologum.

I did not think that you was a Divine.

B. Dixi nihil nisi quod est tritum et notum omnibus.

I have said nothing but what is common and known to all.

A. Ut-

A. Utinam illud esset adeo vulgare, ut omnes crederent in Christum.

I wish that was so common, that all would believe in Christ.

B. Omnes nunquam credent.

All will never believe.

A. Quid prohibet?

What hinders?

B. Quia multi sunt vocati, pauci vero electi, sicut Christus ipse testatur.

Because many are called, but few are chosen, as Christ himself witnesseth.

A. Vis inire magnam gratiam apud me?

Will you enter into great Favour with me?

B. Fecerim nihil libentius, siquidem res ipsa sit penes me; sed quid est in quo possum commodare tibi?

I would do nothing more willingly, if so be the Thing itself be in my Power; But what is it in which I can serve you?

A. Da mutuo mihi decem asses.

Lend me ten Pence.

B. Non habeo tantum nunc, sed maiorem partem.

I have not so much now, but the greater Part.

A. Quantum, quaeso?

How much, I pray?

B. Nescio, nisi inspexero crumenam; ecce tibi octo asses cum semisse.

I know not, unless I look into my Purse; look here's for you eight Pence with a Half-penny.

A. Accipio solos septem, non enim volo evacuare te prorsus.

I take only seven, for I will not empty you altogether.

B. Resert parum, accipe totum si vis.

It matters little, take the Whole if you will.

A. Ago tibi gratias, credo hoc pecuniae fore satis meo negotio, cum aliquantula quam ipse habeo.

I give you Thanks, I believe this Money will be enough for my Business, with a little which I myself have.

B. Ut

B. Ut libet.

A. Amo te de ista tam
exprompta benignitate.

B. Si possum quid aliud,
ne parcas.

A. Reddam totum, Deo
volente, quam primum pa-
ter miserit ad me.

B. Ne sis magnopere
solicitus, nondum est opus
mibi.

As you please.

I love you for that so
ready Kindness.

If I can do any Thing
else, do not spare me.

I will restore the Whole,
God willing, as soon as
my Father shall send to me.

Be not greatly concern-
ed, I have no need yet.

C O L L. LXXXIII.

A. Oro te, da mibi ex
tuo pane.

B. Non habeo nimis
mihî, tamen volo impartiri
tibi.

A. Habeo tibi gratiam.

B. Non est quod agas
ob tantulam rem; sed dic,
quæso, cur non attulisti?

A. Quia erat nemo nos-
træ domi qui daret mibi.

B. Sed cur non accipis?

A. Non audeo, nisi
mater det.

B. Facis bene, sed audi
bonum consilium.

I pray thee, give me
some of thy Bread.

I have not too much for
myself, yet I will impart
to thee.

I give thee Thanks.

You need not give for
so small a Matter; but tell
me, pray, why did not you
bring?

Because there was no
Body at our House who
could give me.

But why do not you
take it?

I dare not, unless my
Mother give me.

You do well, but bear
good Counsel.

A. Au-

A. Ausculto ut audiam,
dic, quæso.

I listen *that* I may hear,
tell me, I pray.

B. Cum reliquæ mensæ
tolluntur post prandium,
petito merendam et recon-
dito eam in peram; ita
fiet ut nunquam venias
inanis.

When the Remains of
the Table are taken away
after Dinner, ask for your
Drinking and put it up
in your Pocket; so it will
be that you may never
come empty.

A. Autem quid suades
mibi de jentaculo?

But *what* do you per-
suade me about Breakfast?

B. Ut petas in exitu
cænae, et facias idem quod
dixi tibi de merenda.

That you may ask for it
in the End of Supper, and
do the same which I told
you about Drinking.

A. Nunquam vidi me-
lius consilium dari.

I never saw better
Counsel given.

B. Fac igitur ut memi-
neris, et utere cum voles.

See then that you re-
member it, and use it
when you will.

A. Utar equidem, quo-
ties erit opus.

I will use it truly, as
oft as there shall be Need.

C O L L. LXXXIV.

A. Unde venis?

Whence come you?

B. Domo.

From Home.

A. Quid affers illinc;

What do you bring from
thence?

B. Merendam.

My Drinking.

A. Quis permisit tibi
exire?

Who permitted you to
go out?

B. Præceptor ipse.

The Master himself.

A. Quomo-

- A. Quomodo probabis istud ? How will you prove that ?
- B. Adeamus illum, ut consulamus. Let us go to him, that we may consult him.
- A. At vide quid agas. But see what you do.
- B. Timeo nihil in hac re. I fear nothing in this Matter.
- A. Esne adeo securus ? Are you so secure ?
- B. Qui dicit verum, debet timere nihil. He that says Truth, ought to fear nothing.
- A. Ista sententia est vera quidem, sed quotusquisque non mentitur ? That Sentence is true indeed, but what one of many does not lie ?
- B. Sum certus me nihil mentiri nunc. I am sure I do not lie now.
- A. Persuades mihi promodum ; abi, credo tibi, quia nunquam deprehendi te in mendacio. You persuade me almost ; go, I believe you, because I never caught you in a Lie.
- B. Gratia sit Deo, quem precor ut custodiat me integrum et purum. Thanks be to God, whom I pray that he would keep me upright and pure.
- A. Utinam omnes precarentur ex animo. I wish all would pray from the Heart.
- B. Nunc recipe te, ut edas tuam merendam. Now get you gone, that you may eat your Drinking.

C O L L. LXXXV.

- A. Qui sunt victores hac hebdomade ? Who are Conquerors this Week ?
- B. Ubi eras cum rationes redderentur ? Where was you when the Accounts were given in ?

A. Ac-

- A. Accersitus fueram a
pâtre; sed qui sunt victo-
res? dic quæso.
 B. Ego et Puteanus.
 A. Jamne habuistis præ-
mium?
 B. Habuimus.
 A. Quodnam?
 B. Duodenas juglandes.
 A. Heu! *quale præmi-*
um?
 B. Eho *inepte!* æstimas
ergo præmium ex pretio
rei?
 A. Video *nihil aliud*
hic æstimandum.
 B. Es *sordidus*, qui in-
bias sic lucro; non memi-
nisti verbum præceptoris?
 A. Quod verbum?
 B. Præmium datur non
lucris causa, sed honoris.
 A. Nunc *reminisce;*
ero posthac diligentior.
 B. Sic *sapias tandem.*
- I had been sent for by
 my Father; but who are
 Conquerors? tell me I pray.
 I and Puteanus.
 Have you already got
 your Reward?
 We have got it.
 What?
 Twelve Walnuts.
 Whoo! what a Re-
 ward?
 Ho, you Fool! do you
 value then the Reward by
 the Worth of the Thing?
 I see nothing else here to
 be valued.
 You are a base Fellow,
 who gape so after Gain;
 do not you remember the
 Saying of the Master?
 What Saying?
 The Reward is given
 not for Lucre's sake, but
 Honour.
 Now I remember; I
 shall be hereafter more
 diligent.
 So you will be wise at
 last.

C O L L. LXXXVI.

A. Impetrastis facultatem ludendi?

Have you got Leave to play?

B. Impetravimus.

We have got.

A. Ad quod usque tempus?

Until what Time?

B. Usque ad cœnam.

Until Supper.

A. Qui dederunt versus?

Who gave Verses?

B. Primi et secundi.

The first and second.

A. Quid fecerunt cæteræ classes?

What did the other Forms?

B. Quisque primus decurio trium proximarum classium pronunciavit unam sententiam e sacris literis.

Every first Captain of the three next Forms said one Sentence out of the Holy Scriptures.

A. Nonne precati estis, ut solemus?

Did you not pray, as we use to do?

B. Precati sumus, et quidem ludimagistro præfente; tu vero ubi eras?

We prayed, and indeed the Master being present; but where was you?

A. Iveram domum, acersitus a matre.

I had gone home, being sent for by my Mother.

B. Nunc igitur, quid cogitas facere?

Now then, what do you design to do?

A. Ludere sesquiboram, deinde recipere me ad studium.

To play an Hour and a Half, and then to betake myself to my Study.

B. Vin' tu ut sim colutor?

Will you that I be your Play-fellow?

A. Quidni velim?

Why should I not be willing?

B. Quo

B. Quo lusu *exercebimus* nos ?

A. Nullus *est* jucundior *mibi* palmaria pila.

B. Nec *mibi* quidem.

A. Videamus *igitur*, an *cæteri* sortiti sint *partes*, nam *si* luderemus *soli*, *esset* minus voluptatis.

B. Visamus.

With what Game *shall* we exercise ourselves ?

None is more pleasant to me than Hand-ball.

Nor to me indeed.

Let us see *then*, whether or no *the rest* have chosen *their Parts*, for if we should play *alone*, there would be *less* of Pleasure.

Let us go see.

COLL. LXXXVII.

A. Quæ arbores sunt in *vestro* horto ?

B. Habemus hortum suburbanum, in quo sunt *olera* quibus *vescitur* quotidie ; *præterea* sunt in *fundo* nostro bini horti *confiti* variis arboribus.

A. Quæ *olera* sunt in horto ?

B. Mater *posset* respondere tibi melius de hoc ; nam *versatur* sæpe illic, aut *causa* ferendi, aut *sarriendi*, aut colligendi *aliquid*.

A. Sed tamen dic *mibi* nomina aliquot *olerum*.

What Trees are there in your Garden ?

We have a Garden in the Suburbs, in which are Herbs which we eat every Day ; besides there are in our Ground two Gardens planted with various Trees.

What Herbs are there in the Garden ?

My Mother could answer you better about this ; for *she* is often there, either upon the Account of sowing, or weeding, or gathering something.

But yet tell me the Names of some Herbs.

B. Pro-

B. Prodesset parum recensere nomina tibi, nisi videres res ipsas; quin eamus in hortum.

It would signify little to reckon up the Names to you, unless you should see the Things themselves; but let us go into the Garden.

A. Potes ire quando libet?

Can you go when you will?

B. Possum quidem, matre permittente.

I can indeed, my Mother permitting.

A. Amabo, fac permittat, sed ea lege, ut assumas me comitem tibi.

I pray thee, see that she may give Leave, but on that Condition, that you take me as a Companion with you.

B. Id fiet facillime, tantum expecta me hic, redibo mox.

That will be done very easily, only stay for me here, I will return by and by.

A. Quid si ea non sit domi?

What if she be not at home?

B. Tamen renunciabo tibi.

Yet I will tell you.

A. Deus vertat bene.

God turn it well.

C O L L. LXXXVIII.

A. Accepi pecuniam hodie a fratre, si forte tibi est opus.

I have received Money to Day of my Brother, if perhaps you have need.

B. Nihil opus est mihi nunc; sed tamen habeo tibi gratiam maximam, quod pro tua liberalitate offers mihi beneficium ultro; nam quotusquisque facit id?

I have no need now; but yet I give you very great Thanks, that out of your Liberality you offer me a Kindness of your own Accord; for what one of many does that?

A. Credo

A. Credo paucissimos; I believe very few; yet
tamen tu provocasti me you have invited me often
sæpe beneficiis. with your Kindnesses.

B. Illa fuerunt adeo Those were so small,
parva, ut non sint digna that they were not worth
commemoratione. the speaking of.

A. Non est parvum be- It is not a small Kind-
neficium quod profectum nels that proceeded from
est ab optima voluntate. a very good Will.

B. Utinam tam expen- I wish we did so consider
deremus beneficia Dei erga the Kindnesses of God to-
nos, quam solemus homi- wards us, as we use to do
num. Men's.

A. Faxit ille ut exer- May he grant that we
ceamus nos in ea cogita- may exercise ourselves in
tione sæpius et diligentius. that Thought often and
more diligently.

B. Illud profecto est ne- That truly is necessary,
cessarium, si volumus expe- if we will experience his
riri ejus benignitatem sæ- Kindness often.
pius.

C O L L. LXXXIX.

A. Salve, præceptor.

God save you, Master.

B. Salvete et vos; an
omnes surrexerunt?

God save you too;
have all risen?

A. Omnes præter par-
vulos.

All besides the little
ones.

B. Nunquis ægrotat?

Is any Body sick?

A. Nemo, gratia Deo.

No Body, Thanks to
God.

B. Quid agunt?

What are they doing?

A. Alii induunt se, alii
student graviter.

Some dress themselves,
others are studying hard.

B. Ad-

B. Adestine hypodidas-
ealus vobis?

Is the Usher with you?

A. Jamdudum.

Long since.

B. Ite igitur precatum,
ac commendate vos dili-
genter Deo per Jesum
Christum nostrum depre-
catorem; deinde pergite
in vestris studiis usque ad
horam jentaculi.

Go then to pray, and
commend yourselves dili-
gently to God by Jesus
Christ our Intercessor; and
then go on in your Studies
until the Hour of Break-
fast.

A. Ita solemus, præcep-
tor.

So we use to do, Master.

B. Credo equidem; sed
quia estis fere somniculosi
ac negligentes, idcirco ad-
moneo vos sæpius.

I believe it truly; but
because you are commonly
drowsy and negligent,
therefore I admonish you
often.

A. Habemus gratiam,
præceptor humanissime; nun-
quid vis præterea?

We thank you, most kind
Master; would you have
any thing besides?

B. Dic famulo ut adfe-
rat togam.

Tell the Servant to
bring my Gown.

C O L L. XC.

A. Demiror unde venias
nunc?

I wonder whence you
come now?

B. Redeo domo, præ-
ceptor.

I return from Home,
Master.

A. Cur ivisti domum?

Why did you go Home?

B. Petitum merendam.

To fetch my Drinking.

A. Quamobrem non at-
tulisti?

Why did you not bring
it?

B. Mater erat occupata.

My Mother was busy.

A. Quid tum, debuisti
exire injussu meo?

What then, ought you to
go out without my Leave?

H

B. Non

- B. Non debui, fateor. I ought not, I confess.
- A. Quid meruisti igitur? What did you deserve then?
- B. Accipere plagas; To receive Stripes; but
sed ignosce mihi, quæso, pardon me, I pray, Master.
præceptor.
- A. Cur non petivisti potestatem exeundi? Why did not you ask Leave to go out?
- B. Quia non audebam interpellare te. Because I durst not interrupt you.
- A. Quid agebam? What was I doing?
- B. Tenebas libellum, & legebas aliquid. You held a Book, and read something.
- A. Potest fieri, sed tamen vos interpellatis me sæpe ob levio rem; It may be, but yet you interrupt me often for a lighter Matter; now therefore prepare thyself to be whipped.
- B. Parce mihi, obsecro, Spare me, I pray, Master.
præceptor.
- A. Sine ut cogitem aliquantisper prius; age parco, tum quia confiteris ingenuæ, tum quod videris mihi studiosus satis. Let me think a little first; well I do spare thee, both because thou confessest ingenuously, and also because thou seemest to me studious enough.
- B. Ago tibi maximas gratias, humanissime præceptor. I give you very great Thanks, most kind Master.

C O L L. XCI.

- A. Præceptor, licetne dicere pauca? Master, may I speak a few Words?
- B. Loquere. Speak.

A. Nos duo proponebamus, si placeret tibi, ire, dum cæteri ludunt, foras ambulatum.

B. Quo vultis exire?

A. In proxima suburbana.

B. Quid autem agitis inter ambulandum?

A. Tractabimus aliquod colloquium, sed de bonis et honestis rebus; hæc serenitas temporis, et tam pulchra facies terræ, præbunt nobis aliquod argumentum.

B. Nunquam deest materia laudandi Dei, dumtaxat veris cultoribus ejus.

A. Nunquam profecto. Sed ut revertamur ad propositum; permittes nobis, præceptor, prodire extra urbem?

B. Nisi vestra perpetua fidelitas esset perspecta mihi, et verus amor literarum, nunquam permetterem, præsertim cum pravi adolescentes fefellerint me sæpe in hoc genere; vos prodite igitur, et revertimini nature ad carnem.

We two proposed, if it should please you, to go, whilst the rest play, abroad a walking.

Whither will you go?

Into the next Suburbs.

But what will you do as you are walking?

We will hold some Discourse, but of good and honest Things; this Fairness of the Season, and so beautiful a Face of the Earth, will afford us some Subject.

There is never wanting Matter of praising God, at least to the true Worshipers of him.

Never truly. But that we may return to our Purpose; will you permit us, Master, to go without the City?

Unless your perpetual Fidelity was well known to me, and your true Love of Learning, I would never permit you, especially when wicked Youths have deceived me often in this Way; go you then, and return by Time to Supper.

C O L L. XCII.

- | | |
|--|--|
| A. Præceptor, licetne ire domum cras? | Master, may I go Home to Morrow? |
| B. Quid eo? | Why thither? |
| A. Petitur panem. | To fetch Bread. |
| B. Non restat tibi? | Is there none left you? |
| A. Restat quidem, sed admodum parum. | There is left indeed, but very little. |
| B. Estne frater iturus tecum? | Is your Brother to go with you? |
| A. Pater jussit. | My Father ordered him. |
| B. Quando convenisti illum? | When did you meet him? |
| A. Die Jovis, quum venit in hanc urbem. | On Thursday, when he came into this City. |
| B. Ubi vidisti illum? | Where did you see him? |
| A. Apud forum. | At the Market. |
| B. Non mentiris? | Do you not lie? |
| A. Non mentior. | I do not lie. |
| B. Unde probabis? | How will you prove it? |
| A. Sunt aliquot ex condiscipulis qui aderant. | There are some of my Schoolfellows who were there. |
| B. Qui? | Who? |
| A. Adsunt Blasius et Audax. | Here are Blasius and Audax. |
| B. Estne verum, pueri? | Is it true, Boys? |
| A. Omnino verum. | Altogether true. |
| B. Qui scitis? | How know you? |
| A. Vidimus ejus patrem, et audivimus ipsa verba. | We saw his Father, and heard the very Words. |

B. Si est ita, permitto ut
eas domum cum fratre.

If it be so, I permit that
you go Home with your
Brother.

A. Vale, præceptor.

Farewel, Master.

B. Dominus Deus ser-
vet vos.

The Lord God keep you.

A. Precamur idem tibi
ex animo.

We wish the same Thing
to you from our Heart.

B. Sed heus! quando
aderitis hic?

But ho! when will you
come hither?

A. Cras vesperi, Deo
juvante.

To Morrow in the Even-
ing, God helping.

B. Cura ut memineris
promissi.

Take Care that you re-
member your Promise.

A. Curabo.

I will take Care.

B. Scilicet, ut soles.

To wit, as thou usest.

A. Imo melius, spero.

Nay better, I hope.

B. Nunquid vis?

Would you have any
Thing?

A. Ut dicas salutem
parentibus meis verbis.

That you wish Health to
your Parents in my Words.

B. Faciam libenter; vale
iterum, præceptor.

I will do it willingly;
farewel again, Master.

A. Vos valete quoque;
at ambulate lento gradu
propter æstum solis.

Farewel you too; but
walk with a slow Pace
because of the Heat of the
Sun.

B. Ita solemus facere.

So we use to do.

C O L L. XCIII.

A. Licetne mihi adire
tutorem, præceptor?

May I go to my Tutor,
Master?

B. Quæ causa movet te?

What Cause moves you?

A. Ille jussit ut convenirem se hodie, si liceret.

He ordered me that I should meet him to Day, if I could.

B. Quando jussit?

When did he order you?

A. Nudiustertius.

The other Day.

B. Ubi vidisti illum?

Where did you see him?

A. In area, quæ est e regione templi.

In the Yard, which is over-against the Church.

B. At vide ne mentiaris.

But see you do not lie.

A. Mendacium absit a me; si vis, dabo aliquot ex condiscipulis testes, qui aderant mecum.

Far be lying from me; if you will, I will give some of my Schoolfellows Witnesses, who were with me.

B. Qui sunt illi?

Who are they?

A. Daniele et Corderius; visne ut accersam?

Daniel and Cordery; will you that I send for them?

B. Mane, ego conveniam illos; sed dic mihi, quid eget tutor tua opera?

Tarry, I will meet with them; but tell me, what wants your Tutor your Help for?

A. Ad describendum aliquid.

To write down something.

B. Qua hora igitur vis adire illum?

What Hour then will you go to him?

A. Nunc si placet tibi.

Now if it please you.

B. Quando redibis huc?

When will you return hither?

A. Cum primum dimiserit me.

As soon as he shall dismiss me.

B. Nunc abi, atque dicito illi plurimam salutem ex me.

Now go your Ways, and wish him very much Health from me.

A. Faciam libenter.

I Will do it willingly.

C O L L. XCIV.

A. Licetne prodire, præceptor?

B. Quo?

A. Primum ad sartorem, deinde ad tonsorem.

B. Cur ad sartorem?

A. Ut curem tibialia rescicienda.

B. Suntne lacerata?

A. Adeo lacerata ut non possim induere.

B. Cur ad tonsorem?

A. Ut ostendam illi ulcus quod subortum est his diebus in semper.

B. Detege ut videam.

A. Vide, quando ita placet tibi.

B. Est furunculus.

A. Ita conjiciebam.

B. Cum aperueris tonfori, roga illum ut adhibeat emplastrum aptum ulceri.

A. Faciam ut suades.

B. Sed nunquis est qui velit prodire tecum?

A. Imo, Joannes Flavianus.

B. Quod negotium habet?

A. Vult adire tonsorem quoque.

May I go out, Master?

Whither?

First to the Botcher, and then to the Barber.

Why to the Botcher?

That I may get my Stockings mended.

Are they torn?

So torn that I cannot put them on.

Why to the Barber?

That I may shew him a Sore which is risen within these few Days in my Thigh.

Uncover it that I may see it.

See, since so it pleases you.

It is a Fellow.

So I guessed.

When you have opened it to the Barber, ask him to lay a Plaster proper to the Sore.

I will do as you advise.

But is there any Body that would go out with you?

Yes, John Flavian.

What Business has he?

He will go to the Barber too.

B. *Ite una igitur, et redite similiter.*

Go together then, and return in like Manner.

A. *Nunquid vis præterea?*

Would you have any Thing besides?

B. *Ut maturetis reditum, ne multemini vestra merenda.*

That you hasten your Return, lest you forfeit your Drinking.

C O L L. XCV.

A. *Convenisti Petrum hodie igitur?*

Did you meet *Peter* to day then?

B. *Hodie.*

To Day.

A. *Ubi?*

Where?

B. *In templo.*

In the Church.

A. *Quota hora?*

At what a Clock?

B. *Octava matutina.*

At Eight in the Morning.

A. *Nunquid rogasti eum quando sit rediturus ad scholam?*

Did you ask him when he is to return to School?

B. *Rogavi.*

I did ask him.

A. *Quid dixit?*

What said he?

B. *Dixit se nescire.*

He said that he did not know.

A. *Debuiisti exhortari ad reditum.*

You should have exhorted him to a Return.

B. *Feci, et multis verbis quidem.*

I did, and in many Words truly.

A. *Fecisti bene, sed quid ille respondit?*

You did well, but what did he answer?

B. *Se detineri adhuc a patre ad colligendos fructus.*

That he was detained as yet by his Father to gather Fruits.

A. *Quid si scribas ad patrem ipsum de statu nostræ scholæ, nam fortasse movebitur ut remittat filium citius.*

What if you write to his Father himself about the State of our School, for perhaps he will be moved to send back his Son sooner.

B. Si

B. Si videtur ita tibi,
faciam, idque diligenter.

If it seem so to you, I
will do it, and that dili-
gently.

A. Fac igitur primo
tempore; sed audi, scribe
plenissime; deinde ostende
tuas literas mihi, prius-
quam des perferendas.

Do then the first Oppor-
tunity; but hear, write
very fully; and then shew
your Letter to me, before
you give it to be carried.

B. Faciam sedulo, præ-
ceptor.

I will do it carefully,
Master.

C O L L. XCVI.

A. Qua pecunia emisti
illum librum?

With what Money did
you buy that Book?

B. Qua censes, nisi mea?

With what think you,
but my own?

A. Miror unde habueris.

I wonder whence you
had it.

B. Quid miraris? an
debeo reddere rationem
tibi?

Why do you wonder?
ought I to give an Account
to you?

A. Egone exigo?

Do I exact it?

B. Videris exigere.

You seem to exact it.

A. Non exigo, inquam,
sed solemus confabulari sic
inter nos familiariter et
libere.

I do not exact it, I
say, but we use to talk so
amongst ourselves famili-
arly and freely.

B. Ea res, fateor, con-
fert plurimum ad faculta-
tem loquendi Latine; sed
est nemo tam lenis, quin
subirascatur interdum.

That Thing, I confess,
conduces very much to the
Faculty of speaking Latin;
but there is no Body so mild,
but he is a little angry
sometimes.

A. Est ut dicis, sed ira
puerorum est brevis.

It is as you say, but the
Anger of Boys is short.

B. Quod autem rogabas de pecunia, accepi eam a patre.

A. Quando venit?

B. Octo dies abhinc.

A. Miror quod non viderim eum.

B. Non est quod mireris.

A. Quid ita?

B. Quia moratus est vix sesquihoram; nam quum descendisset de equo, atque allocutus esset me paucis; ascendamus, inquit, in tuum cubiculum, ut loquar liberius tecum.

A. Sed antequam narres cætera, velim scire quid tibi vellet ejus tam inopitatus adventus.

B. Audierat quodam falso rumore, ut sit, me ægrotum esse.

A. Quid ille, cum invenit te valentem, præter spem?

B. Gavissus est mirifice.

A. Quis dubitat?

B. Præterea, egit maximas gratias Omnipotenti Deo.

A. Audio hæc libenter; perge, quæso.

But as for what you asked of Money, I received it of my Father.

When came he?

Eight Days ago.

I wonder that I did not see him.

You need not wonder.

Why so?

Because he stayed scarce an Hour and a half; for when he had alighted from his Horse, and had spoke to me in a few Words; let us go up, says he, into thy Chamber, that I may talk more freely with thee.

But before you tell the rest, I would know what meant his so unexpected Coming.

He had heard by some false Report, as it happens, that I was sick.

What said he, when he found you well, contrary to his Expectation?

Herejoicedwonderfully.

Who doubts?

Besides, he gave very great Thanks to Almighty God.

I hear these Things willingly; go on, I pray.

B. Tum

B. Tum percontatur me de valetudine; precamur una, non sine gratiarum actione; tandem quærit ecquid mihi opus sit.

Opus est, pater, inquam. Qua re eges? inquit.

Libro decem assium, inquam; tum ille promit ex marsupio solidum, dat mihi in manum, et vale dicto, statim conscendit equum, atque abit.

A. Cur dedit tibi plus quam petiveras?

B. Quæris istud inepte, scilicet, erat ita lætus, quia offenderat me sanum, præter spem: quod si petiissem vel aureum coronatum, dedisset mihi tam facile.

A. O quantum debes illi summo Patri, qui dedit tibi adeo bonum patrem!

B. Ne potest quidem cogitari quantum debeam; nam etiamsi dedisset malum, deberem tamen non parum.

A. Sed quid cessamus ire auditum prælectionem? jam instat tertia hora.

Then he asks me of my Health; we pray together, not without Thanksgiving; at last he asks if I want any Thing.

I want, Father, say I. What Thing dost thou want? says he.

A Book of ten Pence, say I; then he draws out of his Purse a Shilling, he gives it me into my Hand, and having bid farewell, streight mounts his Horse, and goes away.

Why did he give you more than you had asked?

You ask that foolishly, to wit, he was so glad, because he had found me well, contrary to his Expectation: But if I had asked even a golden Crown, he would have given it to me as easily.

O how much do you owe to that great Father, who hath given you so good a Father!

It cannot indged be imagined how much I am beholden; for although he had given a bad one, I should be beholden notwithstanding not a little.

But why do we neglect to go hear the Lesson? now it is almost Three a Clock.

B. Omnia

- B. Omnia sunt parata *All Things are ready*
mibi. *for me.*
 A. Et mihi quoque. *And for me too.*
 B. Eamus ergo in auditorium. *Let us go then into the*
School.

C O L L. XCVII.

- A. Audio fratrem tuum *I hear that your Brother*
revenisse jam ex Germania. *is returned already from*
Germany.
 B. Sic est. *So it is.*
 A. Rediitne solus? *Did he return alone?*
 B. Non omnino. *Not at all.*
 A. Quis igitur venit *Who then came with*
cum illo? *him?*
 B. Quidam civis hujus oppidi, qui habitaverat *A certain Citizen of this*
illic fere biennium. *Town, who had dwelt there*
almost two Years.
 A. Cur ivit frater? *Why went your Brother?*
 B. Missus fuit a patre, *He was sent by my Fa-*
ut disceret loqui Germanice. *ther, that he might learn*
to talk High-Dutch.
 A. Quamobrem igitur *Why then was not he*
non fuit illic diutius? *there longer?*
 B. Non poterat ferre *He could not bear the*
desiderium matris. *Want of his Mother.*
 A. O tenellum adolescentem! quotum annum *O tender Youth! what*
agit? *Year is he going on?*
 B. Decimum septimum, *The Seventeenth, if my*
si mater meminit recte, ex *Mother remember right, of*
qua audivi id sæpius. *whom I have heard that*
often.
 A. Age, quo vultu ad- *Well, with what Coun-*
ventus ejus acceptus est a *tenance was his Coming*
patre? *received by your Father?*
 B. Ro-

B. Rogas? *pater non sustinuit aspicere; quin etiam, nec dignatus est salutare nec alloqui, sed jussit eum abire e conspectu suo.*

A. Quid *præterea?*

B. Nisi *mater intercessisset cum lachrymis, jusserrat apparitorem accerseri, qui conjiceret miserum in carcerem.*

A. Atqui *non poterat injussu magistratus.*

B. Nescio, *tamen conabatur.*

A. Quid *factum est postea? cubuitne vestræ domi?*

B. Minime *vero.*

A. Ubi *igitur?*

B. Nosti *meæ sororis virum?*

A. Tanquam *te.*

B. Missus est *eo a matre, dum patris ira deservesceret.*

A. Quid *accidit tandem?*

B. Mater *egit cum nostris propinquis et amicis, ut mitigarent iratum patrem.*

A. Sic *igitur tuus frater rediit in gratiam cum patre.*

Do you ask? *my Father could not endure to look upon him; moreover, he neither vouchsafed to salute nor speak to him, but bad him be gone out of his Sight.*

What *besides?*

Unless *my Mother had interceded with Tears, he had ordered a Serjeant to be sent for, to throw the poor Man in the Goal.*

But *he could not without Leave of the Magistrate.*

I know not, *yet he endeavoured it.*

What *was done afterwards? did he lie at your House?*

No *indeed.*

Where *then?*

Do you know *my Sister's Husband?*

As well as *you.*

He was sent *thither by my Mother, till my Father's Anger should cool.*

What *happened at length?*

My Mother *treated with our Relations and Friends, that they should pacify my angry Father.*

So *then your Brother returned into Favour with your Father.*

B. Id.

B. Id fuit non magni negotii: nam jam patrem exasperat pœnitere quod excanduisset sic, quodque accepisset filium tam graviter.

That was no great Difficulty; for now my Father had begun to be sorry that he had been so angry, and that he had received his Son so roughly.

A. Nempe, dies lenierat ejus iram.

Verily, Time had pacified his Anger.

B. Tamen recepit eum ea lege, ut promitteret se rediturum in Germaniam statim a vindemia.

Yet he received him upon that Condition, that he should promise that he would return into Germany immediately after the Vintage,

A. Vide quam ineptus iste affectus in nostras matres sit.

See how foolish that Affection towards our Mothers is.

B. Atqui matres ipsæ sunt in causa; nam cur amant nos adeo tenere?

But the Mothers themselves are the Occasion; for why do they love us so tenderly?

A. Est difficile cogere naturam. Tenesne versum ex Horatio in eam sententiam?

It is hard to force Nature. Do you remember a Verse out of Horace to that Purpose?

B. Maxime.

Yes.

C O L L XCVIII.

A. Quando rediisti domo?

When did you return from Home?

B. Tantum hodie.

Only to Day.

A. Ubi est tuus frater?

Where is your Brother?

B. Mansit domi.

He staid at Home.

A. Cur mansit?

Why did he stay?

B. Ut pranderet cum matre.

That he might dine with my Mother.

A. Cur

A. Cur non mansisti et tu?

B. Pranderam jam cum patre.

A. Quis ministrabat vobis?

B. Ancilla.

A. Ubi erat mater?

B. Domi etiam, sed occupata.

A. In qua re?

B. In recipiendo tritico quod fuerat advectum nobis.

A. Quando redibis domum?

B. Quum accersar a patre.

A. Quo die istud erit?

B. Fortasse ad quatuor dies hinc.

A. Cur vos commeatis tam saepe?

B. Sic parentes volunt.

A. Quid agitis domi?

B. Quod jubemur a parentibus.

A. Sed interim tempus studiorum perit.

B. Non omnino perit.

A. Quid igitur?

B. Quoties pater non est necessario occupatus, exercet nos omnibus horis;

mane,

Why did you not stay too?

I had dined already with my Father.

Who waited upon you?

The Maid.

Where was your Mother?

At Home too, but busy.

In what Thing?

In receiving Wheat which had been brought us.

When will you return Home?

When I shall be sent for by my Father.

Upon what Day will that be?

Perhaps about four Days hence.

Why do you go and come so often?

So our Parents will.

What are you doing at Home?

What we are bid by our Parents.

But in the mean while the Time of Study is lost.

It is not altogether lost.

What then?

As oft as my Father is not necessarily employed, he exercises us at all Hours;

in

mane, ante et post prandium, ante cœnam, a cœna diu satis; postremo, etiam antequam eamus cubitum.

A. Quibus rebus exercet vos?

B. Exigit a nobis ea potissimum quæ didicimus tota hebdomade in schola; inspicit themata, ac interrogat nos de iis; sæpe dat nobis aliquid describendum Latine vel Anglice; interdum etiam proponit nobis sententiam vernaculo sermone vertendam Latine; interdum, contra, jubet reddere aliquid Latinum Anglice; postremo, ante cibum et post, semper legimus aliquid ex Anglicis bibliis, idque tota familia præsent.

A. Nihilne interrogat de catechismo?

B. Facit id omni Dominico die, nisi fortasse absit domo.

A. Narras mira, si modo sint vera.

in the Morning, before and after Dinner, before Supper, after Supper long enough; lastly, also before we go to Bed.

In what Things doth he exercise you?

He exacts from us those Things chiefly which we have learnt the whole Week in the School; he looks upon our Themes, and asks us about them; oftentimes he gives us something to write in Latin or English; sometimes too he proposes to us a Sentence in our Mother Tongue to be turned into Latin; sometimes, on the other Hand, he bids us turn something in Latin into English; lastly, before Meat and after, we always read something out of the English Bible, and that the whole Family being present.

Does he ask you nothing out of the Catechism?

He does that every Lord's Day, unless perhaps he be from Home.

You tell wonderful Things, if so be they are true.

B. Imo

B. Imo sunt longe plura quam quæ narravi; nam oblitus sum civilitatem morum, de qua etiam solet admonere nos in mensa.

A. Cur pater vester submit tantum laborem in docendis vobis?

B. Ut sic intelligat, num ludamus operam in schola, et abutamur tempore.

A. Diligentia hominis est mira, atque adeo prudentia; O quam devincti estis cælesti patri, qui dedit vobis talem patrem terra!

B. Faxit ille, ut nunquam obliviscamur hoc, et ejus cætera beneficia.

A. Istud est bonum et pium optatum; cura ut habeas non modo in ore sed in animo etiam.

B. Habeo tibi gratias quod mones me tam fideliter.

A. Debemus officium monendi bene omnibus, sed maxime fratribus.

B. Fratribusne solis igitur?

Nay there are far more than what I have told you; for I forgot Civility of Manners, of which too he uses to admonish us at Table.

Why does your Father take so much Pains in teaching you?

That so he may understand, whether we lose our Labour in the School, and abuse our Time.

The Diligence of the Man is wonderful, and so his Prudence; O how much obliged are you to your Heavenly Father, who hath given you such a Father upon Earth!

May he grant, that we may never forget this, and his other Kindnesses.

That is a good and pious Wish; take Care you may have it not only in your Mouth, but in your Mind too.

I give you Thanks that you advise me so faithfully.

We owe the Duty of advising well to all, but chiefly to our Brethren.

To our Brethren alone then?

A. Dico

A. Dico eos potissimum fratres hic, qui sunt conjuncti nobis ex fide in Christo.

I call those chiefly Brethren here, who are joined to us by Faith in Christ.

B. Judicas recte, sed visum frater reverterit tandem domo; nam est admodum promptus ad cessandum.

You judge rightly, but I go to see whether my Brother be returned at length from Home; for he is very ready to play the Truant.

C O L L. XCIX.

A. Ades, Bernarde.

Come hither, Bernar

B. Adsum, præceptor.

I am here, Master.

A. Quid agunt tui duo condiscipuli?

What do thy two School-fellows?

B. Docentur adhuc a subdoctore.

They are a teaching as yet by the Usher.

A. Tunc pronunciaſti jam contextum prælectionis in crastinum mane?

Have you said over already the Words of the Lesson against to morrow Morning?

B. Pronunciaſti.

I have said them.

A. Satisne recte?

Well enough?

B. Satis, gratia Deo.

Enough, Thanks to God.

A. Quis audiſcit te?

Who heard you?

B. Ludimagister.

The Head-master.

A. Bene habet; sed est quod velim monere te.

It is well; but there is something which I would admonish thee of.

B. Ego percupio audire illud.

I greatly desire to hear that.

A. Cogitandum tibi sæpenumero, quantum debeas Deo largitori omnium bonorum, qui dederit tibi et ingenium, et tam felicem memoriam.

You must think often, how much you owe to God the Giver of all good Things, who hath given you both Wit, and so happy a Memory.

B. Quid

B. Quid non debeam illi,
qui dedit mihi omnia?

A. Dic aliquot ejus præ-
cipua beneficia, quemad-
modum docui te aliquando.

B. Ille cælestis pater de-
dit mihi corpus, animam,
vitam, bonam mentem, bo-
nos parentes, locupletes,
nobiles, bene affectos erga
me; et qui non modo sus-
peditant mihi copiose omnia
necessaria ad hanc vitam,
sed etiam, quod est longe
maximum, curant me in-
stituendum tam diligenter
bonis literis, et bonis mori-
bus, ut nihil sit requiren-
dum præterea.

A. Dixisti omnia ista
vere, sed prætermisisti u-
num quod est singulare be-
neficium Dei.

Scin' tu quid sit?

B. Sine me cogitare pan-
lisper.

A. Cogita otiose.

B. Nunc ego reminiscor,
sed nescio quibus verbis
possim exprimere id pro
magnitudine rei.

What do I not owe to
him, who hath given me
all Things?

Tell me some of his espe-
cial Kindnesses, as I have
taught thee sometimes.

That heavenly Father
hath given me a Body, a
Soul, Life, a good Under-
standing, good Parents,
rich, noble, well affected
towards me, and who not
only afford me plentifully
all Things necessary for this
Life, but also, which is far
the greatest, they take Care
that I be instructed so dili-
gently in good Letters, and
good Manners, that nothing
is to be required further.

You have said all those
Things truly, but have om-
itted one Thing which is
a singular Kindness of God.

Do you know what it
is?

Let me think a little:

Think at your Leisure.

Now I remember, but I
know not in what Words
I may be able to express it
according to the Great-
ness of the Thing.

A. Tamen

A. Tamen dic quomodo possis.

B. Cogito etiam atque etiam.

A. Dic tandem.

B. Beneficia Dei erga me sunt innumerabilia, in corpore, in animo, in externis rebus; sed nullum potest cogitari nec dici majus, quam quod dederit mihi gratis suum unicum filium, qui redemit me miserimum peccatorem, et captum sub tyrannide Satanae, ac destinatum aeternae morti; idque sua morte crudelissima, et maxime ignominiosa omnium.

A. Dixisti apte satis, et fere totidem verbis quot docueram te alias; sed nunquid Deus praestitit hoc tantum beneficium tibi uni?

B. Minime vero.

A. Quibus praeterea?

B. Omnibus, quotquot crediderint evangelio fideliter ac vere.

A. Age, profer locum ex Evangelio sancti Joannis in eam sententiam.

Yet say it as you can.

I think again and again.

Say at length.

The Kindnesses of God towards me are innumerable, in Body, in Mind, in outward Things; but none can be thought nor spoke of greater, than that he hath given me freely his only Son, who hath redeemed me a most miserable Sinner, and captive under the Tyranny of the Devil, and destined to eternal Death; and that by his Death the most cruel, and most ignominious of all.

You have said properly enough, and almost in as many Words as I taught you at other Times; but whether or no hath God done this so great a Kindness for you alone?

No indeed.

To whom besides?

To all, how many soever believe the Gospel faithfully and truly.

Come, produce a Place out of the Gospel of Saint John to that Purpose.

B. Deus

B. Deus sic dilexit mundum, ut daret suum unicum filium, ut omnis qui credit in eum, non pereat, sed habeat æternam vitam; nam Deus non misit suum filium in mundum, ut condemnet mundum, sed ut mundus servetur per eum; qui credit in eum non condemnatur, vero qui non credit condemnatus est jam; quia non credit in nomen unigeniti filii Dei.

A. Hactenus satis, sed cujus sunt ista verba?

B. Ipseus Christi, loquentis de se.

A. Quem alloquitur?

B. Nicodemum, qui venerat ad eum nocte.

A. Christus ipse noster unicus Servator faxit, ut proficias magis ac magis in cognitione ipsius.

B. Faciet, spero.

A. Perge igitur, ut cæpisti, alacriter, quod Deus vertat in gloriam sui nominis.

B. Ita precor.

A. Eamus cænatum.

God so loved the World, that he gave his only Son, that every one who believes in him, should not perish, but have eternal Life; for God sent not his Son into the World, that he should condemn the World, but that the World might be saved by him; he that believes in him is not condemned, but he that believeth not is condemned already; because he believeth not in the Name of the only begotten Son of God.

Thus far enough, but whose are those Words?

Of Christ himself, speaking of himself.

Whom doth he speak to?

Nicodemus, who had come to him in the Night.

Christ himself our only Saviour grant, that you may profit more and more in the Knowledge of him.

He will do it, I hope.

Go on then, as you have begun, chearfully, which God turn to the Glory of his Name.

So I pray.

Let us go to Supper.

COLL. C.

A. Tuus pater, ut accepi, rediit e Gallia.

Your Father, as I have heard, is returned out of France.

B. Rediit sane.

He is returned truly.

A. Quando?

When?

B. Die lunæ vespere.

Upon Monday in the Evening.

A. Non fuit ejus adventus molestus tibi?

Was not his Coming troublesome to thee?

B. Quid, molestus! imo vero jucundissimus: sed cur rogas istud?

What, troublesome! nay but very pleasant: But why do you ask that?

A. Quia fortasse, illo absente, est tibi potestas vivendi liberius.

Because perhaps, he being absent, you have Leave to live more freely.

B. Nescio quam libertatem narras mihi.

I know not what Liberty you tell me of.

A. Potandi, ludendi, cursitandi.

To drink, to play, to run up and down.

B. An igitur putas me agere nihil aliud, dum pater abest?

What then do you think that I do nothing else, whilst my Father is away?

A. Sic fere omnes solent.

So commonly all use to do.

B. Dissoluti pueri quidem: nam quod attinet ad me, vivo sic, patre absente, ut eo praesente; bibo quantum est satis, ludo cum tempus postulat, non discurreo, sed prodeo in publicum cum bona venia matris, cum habeo aliquod negotii.

Dissolute Boys indeed: for as to what belongs to me, I live so, my Father being absent, as when he is present; I drink as much as is sufficient, I play when Time requires, I do not run up and down, but go abroad with the good Leave of my Mother, when I have any Business.

A. Etsi

A. Esne tantopere subditus matri?

Are you so subject to your Mother?

B. Æque ac patri; nam quid putas, nonne est præceptum Domini æquale de utroque? Honora, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domino: nonne pater et mater continentur nomine parentis?

As much as to my Father; for what think you, is not the Commandment of the Lord alike concerning both? Honour, quoth he, thy Father and thy Mother: what saith our Paul? Sons, obey your Parents in the Lord: are not Father and Mother contained in the Name of Parent?

A. Isthuc observatur a Latinis auctoribus.

That is observed by the Latin Authors.

B. Quinetiam, si esset quid discrimen reverentiæ, plus videretur optimo jure deberi matribus, ut quæ pertulerunt tantos dolores ac labores propter nos.

Moreover, if there was any Difference of Reverence, more would seem by very good Right to be due to the Mothers, as who have undergone such Sorrows and Pains for us.

A. Novi ista, et omnia quæ dixisti placent mihi.

I know those Things, and all Things which thou hast said please me.

B. Cur ergo repugnabas mihi?

Why therefore did you contradict me?

A. Ut accerferem materiam sermonis ea repugnantiæ; nam, ut tute nosti, præceptor hortatur nos sæpe, ut impendamus nostrum otium ejusmodi sermonibus.

That I might find Matter of Discourse by that Contradiction; for, as you know, the Master exhorts us often, that we spend our Leisure in such Discourses.

B. Sane est bonum otium quod consumitur in honesto negotio.

Truly it is good Leisure which is spent in honest Business.

A. Huc

A. Huc pertinet istud *apophthegma* Africani, qui dicebat, *Se nunquam esse minus otiosum, quam cum esset otiosus; ut didicimus ex Cicerone.* Hitherto belongs that *Apophthegm* of Africanus, who said, *That he never was less at Leisure, than when he was at Leisure; as we have learnt out of Cicero.*

B. Sed nunc tempus admonet ut imponamus finem huic sermoni. But now Time puts us in Mind to make an End of this Discourse.

A. Mones recte; nam fortasse cœna tardatur tua causa domi. You advise well; for perhaps Supper stays for your Cause at Home.

B. Loquemur plura in nostro proximo congressu, si Dominus permiserit. We will talk more at our next Meeting, if the Lord permit.

A. Precor tibi prosperam noctem. I wish you a good Night.

B. Et ego tibi. And I you.



that
us,
ver
an
e;
of

us
nd

for
or

at
he

nt.

